

OF
EDUCATION

With respect to
Grammar Schools,
AND THE
UNIVERSITIES;
Concluding with
Directions to young Students
in the Universities.

To which is annexed
A Letter of Advice
TO A.
YOUNG GENTLEMAN.

By F. B. B. D.

London, Printed for John Hartley
next door to the Kings-head
Tavern in Holborn, 1701.

TO
EDUCATION



NAME

BY R. A. B. D.

Printed for the
near door to the Kings Road
Tavern in London, 1801

THE EPISTLE TO THE READER.

Reader,

THE Reverend Author of the following Discourse living at a great distance sent his Papers to me in order to be Printed, and when they were committed to the Press, the Bookseller bethought himself that there wanted an Epistle to the Reader, or a Preface, which might fill a place for fashion sake, or serve as an Introduction to the subject matter treated of in the Book. Now it being unfit that the Press should stand, and scarce possible to get

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either Epistle or Preface in due time from an Author so far off, I thought we might let it take its fortune, and venture it without either: Yet this did not satisfy him, who thought it would look very uncouth and untoward to fall upon the Book immediately from the Title Page, though I could not apprehend what harm there was in it; for let the Epistle or Preface give never so promising an account of the Book, if the Book did not give a better account of itself, the Reader would be apt to complain that a trick were put upon him; but still he insisted, that it was a customary thing, which could not decently be broken; and that was an intrèchement upon the *privilege* and *prerogative* of the *Readers* (whom we commonly make *Judges*, and if we do not, they will make themselves so) not to *complement* them in the beginning

to the Reader.

ing, and by a mannerly address
to lay them fairly into the matter.
who was never good at Com-
plements, nor much stood upon
what some are pleased to call man-
ners, thought that in this conceit-
ed Age it would rather furnish
them with more matter to find
fault with; and though I should
endeavour to sweeten them with
all the fine Titles of *Candid* or
Courteous, *Learned* or *Judicious*,
Kind or *Gentle*, it would scarce
procure one good word; or a civil
return from any of them: How-
ever, it being a thing wherein I
might lawfully run the hazard, I
resolved to gratifie his importu-
nity, and for my Friends sake to
make an Experiment of the Rea-
ders courtesie.

It has been a question, and will
continue to be so, as long as mens
humours, interests and affections
vary, Whether Education of Youth

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at *Publick Schools*, and in great *Companies*, or in *Private Houses*, and few in number, be to be preferred? There is no doubt but that both have their peculiar advantages, and so they have also their disadvantages: For it is the fate of all earthly things, that there are no conveniencies whatsoever which are not attended with their inconveniencies; in private Education the Person may be more closely followed, more carefully observed, more constantly attended, and more amply instructed; but if these cannot be altogether compensated other ways (though I think they may) yet they will not make amends for those defects which cleave to a private, but are discharged from a publick Education, where emulation amongst those who will ever be good for any thing, raiseth industry, causeth striving, and an endeavour

to the Reader.

deavour to out-vye each other ;
and the starting of questions, and
their innocent wranglings and dis-
puting, hath this happy effect,
both to clear their understanding
of things, and rivet them in their
Memories : Nor is it inconsidera-
ble that the freedom of their Com-
panions brusheth them out of their
ill or sturdy humours into a Com-
plaisant, or at least civil deport-
ment, and makes them ashamed
of that pride, affectedness and
starchedness, which is too often
observed in those who are bred
up under the wing of their Pa-
rents, especially of an over ten-
der and indulgent Mother : Nor
do I think it the least advantage
that at publick Schools they learn
more than their Books ; for in
managing their little Plots, In-
trigues and Contrivances, they
learn that wariness and secrecy
which serves them after to good

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purpose, when they are to manage affairs in the World; they begin betimes to see through flattery, falshood and deceit; and by being cross-bit now and then take the alarm thence to stand always afterwards upon their Guard. They see the various inclinations and humours of Persons, they are not without a shrewd guess whom they may confide in, and whom not, and who are fittest instruments for their purposes, and arrive to a certain dexterity for managing matters with others, when Men, from the little successes and disappointments which fall out among themselves when Boys; and thus they come from publick Schools more fitted for business, better qualified for employment, and more safely to be trusted in the wide World: Whereas my young Master in his private Education may perhaps have swallow-

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to the Reader.

ed a great deal of *Greek* and *La-*
in, and run through divers good
Authors, but being broke loose
from his Tutor, Guardian or Re-
lations, comes abroad so raw and
unfledged as to the World, that
every flattering sycophant coak-
eth him out of any thing, and
every designing Knave over reach-
eth him; and my Novice of a
Gallant in the most dangerous
time of his life is yet to learn, that
at the hazard of an Estate, which
in a publick School he might have
pretty well learned beforehand
only at the peril of a lashing or
of losing Play-toys. I do not say
it is always thus, for the great
parts or particular tempers of some,
or the watchfulness and care of
Friends as to others, gets over and
surmounts these difficulties in some
little time; but I believe there are
not many who will disagree with
me in this, that he who intends

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to live in the World without being made a prey or a scorn, must use his honest endeavour to understand Men and Business as well as Books.

It is a much easier matter to start disputes, than to end them, and therefore our Author wisely avoids them, making it his business rather to instruct others than to engage himself in Controversies. But though he seems not to meddle at all with private Schools, yet he lays down such rules and directions for the publick, as may in many instances be transferr'd to the private; and thus he is useful and helpful to both, without censuring either. But his particular design was to shew his readiness to give all assistance he could to a new erected Free School lately opened in the place where he was born, now lives, and his Estate lies; and I cannot but think it will be a great advantage

to the Reader.

vantage to it to be under the inspection of a Person so exemplary in his life, and so eminent for Learning ; especially if you consider the methods he proposeth for accelerating the progress of young Scholars, and the remedies he lays down against that heavy slow way of teaching, which too much prevails amongst us, whereby many of our Schools to the ruin of many hopeful Youths are made little better than *Sine Cures*.

Seeing the wisest of Men hath given this advice, *To train up a Child in the way he should go*, backing it with this comfortable and encouraging reason, *That when he is old he will not depart from it* (Pro. 22.6.) one would think it could be no exception against this Author, that he takes so much care of Piety and Religion in the matter of Education ; But we live in an age so preposterously wise, that they

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they turn over that to the last business, which should be the first, if they ever make it their business at all ; what (say some) hath Religion to do with Schools ? As if it were dangerous to learn to be good. Others are for acquiring only so much knowledge in Religion as may enable them to burlesque and deride it, in which case it had been better for their Souls if they had never known what Religion was. Some are for an Education strictly Religious, but being deceived themselves, employ the utmost of their industry to propagate their errors and mistakes ; and Schools are set up in opposition to Schools, and made the Seminaries of eternal Dissension : And I leave it to the Consideration of those at the Helm, whether the suffering of this be not a great oversight in the State ? And whether such a provision being

to the Reader.

ing made, that Youth should be
iously brought up in an uniform
nd unanimous way would not
rove in time one of the best and
most effectual means to put an
nd to our deadly feuds and mis-
chievous divisions? But though
I think it necessary, that Chil-
ren be early seasoned with Re-
gion, yet I think it ought to be
one in such a way, as may at
the same time improve their learn-
ing according to the several sta-
tions and capacities they are in.

I know not whether the Dog
in the Fable who div'd at the shad-
ow and lost the substance, may not
in some measure be an Emblem of
the prevailing humour of this age,
which so eagerly runs upon the
improvement of style, that we
are in no little danger of losing
or impairing the Sense, if the pe-
riods be not fine, and the phrase
swelling, the soundest matter is
nau-

The Epistle.

nauseated and contemn'd; but they shall strangely please, who tickle the Ears, though at the same time they banter the understanding and do by the sense of *Hearing*, like *Conjurers* by that of *Seeing*, make gaudy representations, but when you would lay hold, you can grasp nothing, and the harangue proves as much a *deceptio auditus*, as Juglers tricks a *deceptio visus*, all excesses are generally dangerous, which all acknowledge, but few observe; for which way soever the humour of an Age runs, they are still prone to carry it too far, till tired or ashamed of it, they run back into the contrary extreme. I have no mind to quarrel with the beauties of naked truth, but I must confess I love to see her in a handsome dress; yet I would not have her painted like a Lady of pleasure, nor adorned like those proud dames who carry
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to the Reader.

an Estate upon their backs ; she may be allowed sometimes, and in some cases, to put on her holiday robes, but decency generally becomes Matrons in the van of whom truth should walk as most Venerable. The very same Authors according to the difference of their subject do vary their style: Nor can it be otherwise, for all matters as they do not require, so they will not bear the same style, and whosoever writes, if he be so fond of high-flown Expressions as to make his style unsuitable to the matter he writes on, and the persons he writes to, he is certainly in a Conspiracy against himself to defeat his own design. If any one expect to find here such pleasures as may relish only either with the gusto of the Learned, or take with our admirers of Eloquence, they will be deceived, for our Author

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thor never intended to write to those who have no need of him, or at least think so; his aim was to come in to the succour of all publick Schools and School-masters, of all concerned in and for Education; and to descend to the benefit and instruction even of Youth, the Capacities of all which are very different, and accordingly his style is plain and familiar, but yet easie and clear, and fitted to the Capacities of all sorts of Persons, and so of more general and common use; and if he had wrote in another style, he had been less serviceable to his design; unless there be any who can think that it would have been mightily for Peoples Edification to write beyond their understanding. Having said thus much of the style, I might descend to the matter; but

to the Reader.

out the best Judgment of the pra-
ticability and usefulness of that
may be made after a diligent peru-
al of the Book it self, and to which
refer the Reader, and am his

Humble servant, &c.

CON-

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The Author's design in this Treatise.

WHO publishes any thing to the World, ought to design therein some considerable good to mankind; and the greater benefit his writing aims at, the more encouragement he hath to undertake it, as well as the reader to peruse and consider it. Now certainly of this nature are such Proposals which may be helpful to the training up of Youth in useful Learning, in that this hath so great an influence upon that part of their Lives, which is to be employed in action: and hence will become highly beneficial to the persons themselves who are thus educated, as likewise to the Community, especially the places of their habitations, to which they become Blessings and Ornaments. On this Reason, I here endeavour to propound somewhat, how the years of Childhood and Youth may be so managed and improved, as to produce truly Learned and Worthy Men, who may live with great contentment and satisfaction to themselves, and with great advantage and usefulness to others. I know that in this many will think themselves

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so well skilled, as to need no assistance from others, especially from one, who hath been little imployed therein : And others will imagine, this concerns themselves, as being a Subject only fit for Tutors and Schoolemasters, to whose care the Education of Youth is committed. But with all I consider, there are others of another temper, who judge any Proposal worthy of their serious thoughts that hath any tendency to the honour of God, the welfare of mankind, the good of their Posterity, and the Happiness of their own dear Country in future Ages: That such are with all convinced, what influence a well ordered Education hath to promote each of these, as tending to make Men Good and useful, and thence both themselves and the Age they live in, so far happy: And consequently I hope, that whatever is propounded that may any ways contribute to that end, will find at least a candid entertainment with such Readers.

We cannot but own it with thankfulness to Almighty God, that within these Hundred Years and upwards, Learning hath much flourished in this and other Countries of the western parts of the World; whilest *Greece* and *Asia* are, that which they formerly stiled us, Barbarians. And certainly as the Knowledge now acquired is more useful and excellent, so no doubt the way of instructing Youth therein is much better, than it was in those times, when School-niceties was the only

only admired Learning. Yet notwithstanding this, I suppose that the method of Education may be improved, and rendered in several respects less toilsome; and that many other things that are useful and serviceable to the generality of Learners, may be taught together with what is usually inculcated to Boys in Grammar Schools. For some of this hath been observed and complained off by judicious persons, and the rest may be; that many things in learning the Grammar are imposed that are toilsome and needless, several things that may be useful are not taught in their due season; that care is not taken to alleviate the necessary toil which happens in the learning of a Language, by intermixing that which is delightful, and withall highly useful and proper for their years; that no regard is had to that time that is spent, and is necessary to be spent, in Recreations, that it may be employed to their Improvement as well as Refreshment, to their Advantage and therewith their Pleasure, equalling, if not surpassing that which they find in their ordinary Sports: And further, that that Learning which is acquired at Grammar Schools, is of little or no use to such as are set to ordinary Trades, and consequently that time might have been better spent in attaining some useful knowledge, nay much more profitably in learning to Write a good Hand, Arithmetick, and other things of this nature. And thence

whatever tends to rectifie and reform these things, must be acknowledged beneficial towards the Education of Youth, and by consequence to the good of mankind.

To make this out the clearer, I shall take notice what their ends are, which Men propound to themselves in sending their Children to Shools; and therewith consider, whether the ordinary course of teaching there observed, is effectual for the accomplishing those ends, however, whether it may not in sundry particulars be amended and improved. Now those ends are, either to fit them for Trades, or an ordinary Country Life; or to Educate them in one of the three learned Professions of Divinity, Law or Physick; Or lastly, to accomplish them as Noblemen, or Gentlemen, and to render them useful and serviceable to their Country. Each of these Ends therefore should be attended to, as much as possible, in Schools. As for the first of these, Grammar Schools signifie little to their Improvement: Only as they tend to train them up in a way of Discipline; to make them understand the Principles of Religion, (which is indeed a great advantage, when Parents are remiss, and School-masters diligent herein;) to preserve them from a habit of Idleness in those tender years; as also to help them to spell English better, by that knowledge they get in Latin, (which others acquire as well by frequent writing, and diligent

diligent observation) and somewhat else it may be of the like kind. Otherwise that Learning tends not at all to improve them, or fit them for ordinary Callings, except their being Apothecaries, or some few such Trades, to which some skill in the Latin Tongue is requisite, unless in some such case, there is not one in an hundred, that doth not in a few years loose all that skill in Latin or Greek that he got at School, when it proves no way serviceable to his Calling or condition of Life. I know indeed by some Merchants, who have leisure for Study, or by commerce with Foreigners are forced, if not to use the Latin Tongue, yet to use the *Italian*, *Spanish* or *French*, which have some affinity with Latin; this Learning which I have been speaking of, may be retained, or at least made useful to them: But this proves not so to others, who have not that use for this Language, nor opportunities to improve themselves in it. Now 'tis great pity those years should be spent so unprofitably, when they might be better improved, and the former advantages acquired together with this improvement.

As for the two latter, *viz.* such as design one of the learned Professions, and Persons of Quality; these are supposed to be prepared at Schools for a further progress in learning at the Universities, by which they may become fit for their Professions, and

Blessings to their Country. Now as it will be readily owned, that it is the Interest of a Nation to have the first of these, (Divines, Lawyers and Physicians) learned in their Professions: So it is no less so, that Persons of great Birth and Estates should have such a share of Knowledge and true Accomplishments, that they may become Excellent and Learned Men. As their Wealth and Honour afford them greater opportunities of doing good, than others enjoy: So would their improvements fit them for it: And therefore care should be taken that they be not discouraged, but that all fit means be found out for their easier acquiring such improvements. I will add one thing more; That if such persons have any other piece of Learning, besides such as immediately fits them for their Station in the World; this tends to make their other Accomplishments more valued, themselves loved by such as are skilled in that Learning, and more esteemed and revered by others. Now tho it may be truly said, that the things taught in Schools are beneficial and substantial to their Ends: Yet I cannot but think that many other things may therewith be taught them, which are useful, and withall fit for their years: especially when the intermixing thereof shall both improve them and make the toilsome part of their work more delightful. And hence when they shall meet with more encouragement in their
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our suit of Learning, and become inspired with greater diligence in prosecuting it; they shall receive much greater advantage in their younger years, than what usually is attained. The same might be said in reference to the Universities: Of which more afterwards. Now if this were effected, we may with good reason hope, that our Nobility and Gentry shall become more accomplished, and those of Learned Professions yet more Learned. If therefore any method of Education can be propounded, whereby Time may be more improved, things taught at Schools (together with what is now generally taught which in it self is useful Learning) made a foundation to a further progress in true Learning: If discouragements from idleness may in some measure be removed, so that Boys Studies shall be made their Recreations, and their Recreations made immediately serviceable to advance their Studies, however their improvement: I doubt not but such a method must needs meet with a general approbation.

To this purpose Mr. *Milton*, hath written a Discourse annexed to some Poems, and published *Anno Dom. 1673.* in which many useful things are laid down towards the reforming of Education. But in this respect his Model must needs be unsuccessful, in that not only it quite alters the method, that hath been and is still used; but also renders those

places of Education, in the Foundation and Endowment of which this Kingdom is happy, (I mean Schools and Universities) wholly useless. Why he did so, I leave others to judge. Furthermore, his design would on this account become impracticable, (besides others that might be named) in that such Learned and Prudent Men, as are fit to teach and govern in such an Accademy as he hath modelled, would not be perswaded to undertake the task, without a very considerable encouragement, for which he hath found no provision, which is to be had in our Schools and Universities, through the bounty of our Pious Founders and Benefactors. Now if that Learned Gentleman had, or any one else would, so far consult the good of his native Country, and the honour of God, as to adapt a way of teaching, that may in some measure attain those ends, which he hath propounded in that Discourse, to the present model of our Schools and Universities, which are places (at least many of them) so endowed, that in them young Men may find encouragement, as well as Teachers a Competent Maintenance; he would hereby highly oblige the present and future Ages. The Consideration of all this hath prompted me to employ some of those hours I could spare from my other Studies, to think of somewhat that may have a tendency to those ends. I am sensible how unfit I am on several

al Reasons to chalk out such a method as have named, at least to carry it so high as Mr. *M.* hath done, and that these my Proposals will in many respects be lame and imperfect. Yet if any thing here laid down tend to help any of those Worthy Persons, who make it their business to train up Youth: And much more, if any from hence shall take occasion to imploy their thoughts in finding out somewhat more exact, and fitter to advance the former ends; I shall not think the little pains that I have taken on this Subject ill bestowed. One thing I must acknowledge, that in this undertaking I have received great assistance from the aforementioned little Tract of Mr. *Milton's*, to which I shall often refer.

CHAP.

C H A P. II.

What is to be esteemed true Learning.

SEeing my purpose in this following Discourse is to propound somewhat that may advance *true Learning*, or at least to shew how Youth may be best trained up therein; I shall here shew what is in truth worthy to be esteemed such. Most Men now deservedly laugh at that description of a good Scholar, which is yet used in some places of this Kingdom; *viz. One that can Read and Write well*, which in former Ages was sufficient to render a Man a Clerk or Learned Person: And yet at the same time are ready to place Learning in somewhat, which of it self will hardly deserve it; I mean Skill in Languages, and Sophistry: while they undervalue the knowledge of useful things, to the acquiring of which Skill in Tongues is subservient, and indeed on that account valuable; as withall, it helps us to convey our knowledge with the greater advantage to others. The several Nations of the World afford us the knowledge that is somewhat advantageous, and the more truly Learned any Nation is

or hath been, the more desirable is the knowledge of the Language in which they wrote. On which reason *Hebrew*, *Greek* and *Latin* are deservedly preferred before other Languages. The first is valued as it is the Fountain and Original of many other Tongues, and as it is the Language in which the *Holy Scriptures* are written: Which, being the Revelations of God's Will to Men, and part of them the best Monuments of Antiquity, are justly reputed Treasuries of Learning, and the Language in which they are written highly valuable. *Greek*, as it is on the same account esteemed, so that almost all terms of Arts are borrowed from that Language, most Arts having been invented and delivered by them: Besides its worth and usefulness, because many excellent Poets, Historians Orators, Philosophers, Fathers of the Church, and other Learned Men have left Books written in that Language. And as upon this latter Reason *Latin* is esteemed, so also as it is now the Universal Language in which Learned Men of several Nations communicate their knowledge to each other. Others Languages must be proportionably valued for the sake of the Books written therein, and each Man's occasion to converse with them that use it. So that skill in Languages is on this reason valuable, as it tends to help us to the knowledge of other things that are useful. *Language is*
(as

(as Mr. M. speaks) but the instrument of conveying to us things useful to be known. And tho a Linguist should pride himself to have all the Tongues that Babel cleft the world into, yet if he have not studied the solid things in them, as well as the Words and Lexicons, he were nothing so much to be esteemed a Learned Man, as any Teoman or Tradesman competently wise in his Mother Dialect. The like might have been urged concerning those Arts that teach the modes of things, which are rather instruments of Knowledge, than true knowledge it self.

But without further prosecution of these things in this place, I come now to shew what true Learning is. Every one will esteem that knowledge such, which accomplishes the person that is endowed with it, and renders him more fit to advance the Honour of God, and to do good to the World: Such as tends to discover God's Perfections, that we may love him and be made like unto him, and so far as our natures are capable here, be reduced into our primitive Original Excellencies, and lastly, become more fit, and withal more willing, to act suitably to the Ends for which we received our Beings and our Endowments, wherewith we are accomplished. Now those either (1.) respect God himself, and so we are his *Priests*, made with Rational Souls, that we may observe God's Perfections, which he displays not only in the
Sacred

cred Volumes, but also in the Works of
 creation and Providence; which none of the
 inferior rank of God's Creatures are fitted
 to Contemplate, and thence to adore their
 Maker, besides mankind. Or (2.) these
 respect our selves, our own Happiness and
 felicity, a desire of which is implanted in
 our Souls, and consists in the perfecting of
 our natures, and in the enjoyment of the
 highest good. Or (3.) they respect the
 best of the Creation of which we are made
 Lords, whose good we are to seek after,
 but especially that of mankind, we being
 made sociable Creatures, endued with prin-
 ciples to desire and effect the good of others.
 That Man therefore is truly Learned, who
 is indued with such knowledge, which fits
 him for the aforesaid Ends.

As the Knowledge of *things* is the best
 Learning, so the more Excellent the things
 we know are, and the more advantageous
 to promote the foregoing Ends, the more
 valuable that Learning is. Consequently
 when *God* is the most Excellent Being, what
 ever tends to inform us, what he is, and
 what his Perfections are, that we may a-
 dore him, be made like unto him, and act
 for his Glory; What his Will is, that we
 may conform to it, so as God may be honou-
 red, the World benefited, and our selves
 accomplished and made happy: This must
 needs be esteemed the highest and best Learn-
 ing.

ing. Now this is to be obtained from the study of these things, wherein God hath discovered his *Perfections*, and declared his *Will* to mankind. And therefore we must reckon the *Holy Scriptures* as the choicest Repositories of true Wisdom, and a thorough acquaintance therewith as the best Learning, both in respect to the *Author*, as being entrusted by the Holy Spirit of God, and delivered to the World by such, who manifest their Divine Mission by doing such works, as could not be done but by God's immediate and extraordinary assistance: As also in respect to *matter* contained in them, as manifesting God's Excellencies, that we may glorify him, and be like unto him; his Will, that we may obey it, and hence God may be glorified and our selves made happy; and withal as this knowledge makes us beneficial to others, That *Wisdom that is from above* being not only pure but peaceable, gentle, easie to be intreated, full of mercy and good fruits, &c. Besides, the knowledge of the most easie things contained in the Holy Scriptures, are not only *useful*, but *necessary* for all. And as for what it discovers of other things, it may justly vie with any other Learning in the World. So that this is the best Learning, and whatever hath a tendency to unfold the Holy Scriptures, so far as it conduces thereto, is on that reason to be valued: Such as the skill in the Languages, in which they

they were written, knowledge of the Customs of the *Jews*, and of their Neighbours, of whom they borrowed too much to the corrupting of their Religion ; and other things, too many to be here mentioned.

That Learning which I shall next mention, is that which we find so much celebrated among the wisest Heathens, *viz. the knowledge of our selves.* By this I understand those Dictates of Reason and remainders of that Law which God hath written in our Souls : which tho they may seem to be only some scatterings after that wreck which we suffered in *Adam*, yet are not of so little value as to be neglected, but to be gathered up and preserved with all the care and diligence imaginable, in that we find the Holy Scripture supposes them, and often appeals to them. Now to the finding out the *Laws of Nature*, there are but two ways ; the first is, the observing what *Heathens* have left in their Writings : For when these had not the advantage of consulting the Revelation of God's Will in the Holy Scriptures, they must be supposed to deliver the results of their own reasoning. Or else secondly, by seriously considering the *Reasons* of Good and Evil, and thence judging of the obligation of Laws (which way soever at first made known) whether agreeable to those grounds, what Laws result from the frame of the World. The first is that way which must

most have taken to find out Natures Laws. Yet how defective it is, is evident, in that we know not how to distinguish, what things were received by Tradition, from the times of *Noah*, the second Common Parent of Mankind; what were borrowed of the *Jews*, or others that had conversed with them; what benefit *Seneca*, *Plutarch*, however the later *Platonists* might receive from Christians or their Writings, tho they wanted the ingenuity to acknowledge it:) and what were the mere dictates of their own Reasons. Besides, it is hard to know what the Sentiments of vulgar Heathens were in those things, wherein their Philosophers, by improving notions at first borrowed, spake excellently. Consequently, the latter way is the best, tho difficultest, of finding out the Laws of Nature: When we do not only enumerate such Laws, but manifest that they are indeed Natures Laws, by shewing that they are Principles and Dictates of Right Reason, or Rules of Life signified by the very order and frame of Nature. I mention this the more largely, in that such a work would fortifie Men against certain vile Principles, which some in this last Age have vented, and others too kindly entertained; be a great help in stating cases of Conscience, and withall, the best foundation of *Ethicks*, *Oeconomicks* and *Politicks*. The late Reverend Bishop of *Chester* *Dr. Wilkins* his *Treatise of The Principles of Natural Theology*

Theology, as it respects our Duties to God, is excellent in this kind.

Another sort of Learning is the knowledge of the Works of Creation, which tends in many respects to the promoting of the afore-said ends of true Learning: In that (i.) a thorough search into these, tends to discover and set forth the Power, Wisdom and Goodness of God; which being otherwise *invisible are clearly seen*, as they are discovered and *understood by the things that are made by God*. I say, a *thorough search*, in that (as the renowned Lord *Verulam* observes) 'tis a cursory superficial view and observation of these things that produces Atheism; whereas a fuller insight, not only convinces us of the necessity of an Almighty Creator, but withall fills our Souls with adoring thoughts of his Wisdom and Majesty. The truth is, we are defective in our Duty to God, and unworthy of that understanding which God hath given us; if we do not survey the wonderful works of our Creator, take notice of the Beauty and Order, the delight and advantagiousness, in the several parts of the Furniture of the World, That we may therein discover, and at the same time admire, the Perfections of God, which are displayed in each parcel thereof, and much more in the contexture of the whole frame: By which (as a late admirably

bly learned and no less pious * person hath observed) not only large acknowledgements but even gratulatory Hymns, as it were of Praise have been extorted from the mouths of *Aristotle*, *Pliny*, *Galen*, and such like Men never suspected to be guilty of excessive Devotion. Further (2.) a knowledge of these things is the first step, and best method, toward the attaining true *Philosophy*. For how can we have a fuller or clearer account of natural Causes and the true grounds thereof than by first acquainting our selves with the History of Nature, and those *Phænomena's* which the other pretends to give us the Reason of ? For I account any thing else to be properly Natural Philosophy. These notions of *Matter*, *Form*, *Privation*, *Motion*, *Elements*, *Mixtion*, &c. which are to be met with in ordinary Systemes, are not so much *Physicks*, as *Metaphysicks*: And supposing them as such to have their benefit, yet they are wholly useles to that end, which Natural Philosophy pretends to. Neither can I deem such Treatises to deserve that name, which from some feigned *Hypothesis* give an ingenious account of the *Phænomena* of Nature of which Sir *M. Hale* of the Original of Mankind, p. 9. 10. but such as are

* Dr. Barrow.

It on firm grounds, taken from the nature of things themselves well searched and inquired into. And thence the writings of the renowned *Harvey*, *Willis*, and of others are as alive, as also *Des-Cartes* his Book of the *Passions*, and others of the like kind, are highly to be valued. It is evident none can intelligibly read *Opricks*, without the knowledge of the Tunicles and Humours of the eye, and the Position of each of them. We cannot delightfully read *Astronomy* without first acquainting our selves with the Stars themselves, and observing the Retrograde and other seeming irregular motions of the Planets. The like may be said in other things. If we will understand the accounts that are given of Life, Death, Generation, Sensation, &c. of the Passions, we must get our selves skill'd in the contexture of the Bodies of Living creatures, which *Anatomy* will acquaint us with.

But further (3.) our very failings in our search, and being baffled in finding out the Reasons of things, is of this singular advantage to us, to make us humble in our thoughts of God, and ready to believe whatever God hath reveled concerning *supernatural* operations, when we are posed in *naturals*. Shall we not readily believe that God divided the Red-Sea, when we cannot have any satisfactory account of the natural *Flux* and *Reflux*.

flux of the Sea? When we are at so great loss concerning *our selves*, both in respect of the Understanding and other operations of *Souls*, how they are performed; as also of our *Bodies*, in reference to their Generation and Life in the Womb, and other actions that are constantly exerted by them; is it at all to be wondred at, that our apprehensions of the Invisible God, who made all things and is so far above us, should in many respects be poor and shallow? The same might be urged in reference to the Mysteries of *Christ's Incarnation* and the *Resurrection* of our *Bodies*. Lastly, as this knowledge tends to gratifie and accomplish such as have it, so it is of great use and advantage to mankind in that by this observation of the *Series of Causes*, many things are found out, that conduce to the *health* of Mens *Bodies*, both as Food and Physick: As also to improvement of Ground, and recovering of bad Soil, by observing what Plants are noxious, what beneficial, and what Ground proper for each. As also when from such observations the nature of Fructification, and the causes of Fertility may be fully cleared. I might have here spoken of *Chymistry*, as attendent on the former, and highly instrumental to find

the Secrets of Nature, and therein use-
to mankind, supposing its pretences go
further.

Another sort of Learning is gotten from
reading of *Civil-History*; which I un-
stand in a large Sense, as distinct from
Natural History, and comprehending *Ecce-
litical*, and that, which is more strictly
ul History: as it transmits to us affairs
States and Kingdoms, and the Actions of
the particular persons, and any thing else
whereby passages of former Ages are trans-
mitted to Posterity. This, besides the sin-
gular delight it affords, is beneficial in ma-
ny respects: As (1.) to help us more clear-
ly to understand many things in the Holy
Scriptures. We should have been at a loss
for understanding who were the several He-
roes mentioned in the New Testament, and
of *Annas*, *Caiaphas* and others, were it
not for what *Josephus* delivers concerning
them. Neither could we interpret Prophe-
cies, at least know the fulfilling of such as
are delivered in the Sacred Writings, but
for the relation of other Histories. Who
could have explained those admirable Pro-
phesies of *Daniel*, which concern the *Perfi-
and Macedonian* Affairs, had we not an
account thereof from the Greek Historians?

How could we have understood our
Saviour's foretelling *Jerusalem's* Ruin, had
not *Josephus* in his Books of that War de-
scribed

scribed the dreadful fore-runners and transactions thereof? Who could have understood how the *Babylonian* Empire could have been taken by the *Medes*, and that very night *Belsazar* Slain, when that doom was denounced in the midst of the greatest security; had not *Herodotus* and *Xenophon* left that Affair upon Record? And there is no doubt, but if several of the affairs of *Assyria*, *Egypt*, and other Countries neighbouring on the *Jews*, had been left on Record; they would have as much helped *Expositours* in interpreting many Texts both in the Prophecetical and Historical part of the Old Testament, as the forgeries of *Annins* have tended to confound them. (2.) *History* is of singular advantage, as it tends to discover the methods of God's Providence in the World, in punishing Sin, and rewarding Virtue. And this not only or chiefly in reference to particular Persons, but States and Kingdoms, his setting up and Prospering one, and his Cursing and throwing down another. And hence (3.) to teach every one of us true prudence; to avoid evil Courses, by the Examples of others Punishments, and the blot that hath been left upon their Names to Posterity: As also to live Virtuously, by the encouragements of that Honour and Reward, which hath followed and crowned worthy undertakings: And many other precepts of true Wisdom. And then (4.) this fits Men for

Publick

publick Employment, as Statesmen, Soldiers, &c. Other advantages might be nam'd, had I not too long insisted on this already.

I might have proportionably enlarged in scouring of other parts of Learning: As the *Mathematics*, especially *Arithmetic* and *Geometry*, which chiefly challenge that name. concerning which I shall give you the words of Sir *Matth. Hale*, who thus sums up their use and excellency, in his *Original of mankind*. Chap. 1. *Tho in the knowledge of them, there be many things that are New and Curious, not so much in order to use, as to speculation and exercise of Wit; yet they are such Objects, the knowledge whereof is in many things very beneficent to mankind, as we see in the construction of all Mechanical Engines, in the measuring of Bodies, Superficies, and Distances, in the Rules and Exercise of Architecture, Fortifications, and ordering of Battalia's, Computations and Reckonings in Contracts and Merchants Affairs, in Navigation, Measure and Computation of Time, and the right knowledge of several Seasons, these Mathematical Subjects and Sciences have great use in relation to humane affairs and contentments. And thus those more curious Sciences are commended unto us, not only upon the account of the nobleness, but also of the usefulness thereof. In a word that Excellent Person shewes not only the use of Geometry and Arithmetic*

metetic, but also of *Astronomy*, which as also *Geography*, *Optics*, *Music*, and the like worthy parts or *Appendices* of *Mathematics*, must be here only named.

Metaphysics have at least this use to clear Mens Heads, and prepare them for more useful speculations: As wind by blowing up a Bladder capacitates it to receive things that are truly estimable. As for *Logic*, it helps us to clear, distinct, methodical understanding of things, and to reduce them to their proper heads; and hence is fit to be taught as an Introduction to other Sciences: Which, were it freed from those Metaphysical Notions, wherewith it is commonly clog'd, would be much more subservient to those uses to which it is designed, and be with less toil read to young Men at their first coming to the Universities.

As for that part of Learning which respects *Words*, it consists either in the learning and understanding of several Languages, or else in being able to express our minds to others with the best advantage, and to insinuate what we speak into their Affections. The former of these is by some esteemed the choicest and almost only Learning, tho' how unreasonable, hath been already considered. This is taught by *Grammar*, and Books reducible thereto, by which the *Idiotisms* of a Language are shewn; and also by such

Books

books and helps which declare the signification of the words of a Language. The other is the work of *Oratory*, which tho' it hath its foundation laid higher, *viz.* In the right use and management of Reason, in working upon the several Affections and Passions of Men, but chiefly in a clear, conspicuous representing of truth to the Understanding: Yet seeing a fit choice of Words and Modes of expressing our selves highly conduces hereto, it may, at least in this respect, be reduced to this Head: As also may *Poetry*, (at least in reference to the Prosody) which hath a near resemblance with *Oratory*, and is justly to be valued when rightly employed: *Viz.* When as *Heroic* or *Dramatic*, recommends virtuous actions and insinuates a love thereof into the Readers minds. So when it composes *Hymns* in the adoration of our Creator, or other noble Subjects to inflame the breasts of Men with pious and virtuous Affections: Besides other inferior, but profitable uses.

There is likewise another sort which may be here considered, and that is *Criticism*, which word tho' of a large signification, and seems to be proper to such as have passed sentence on former Writers, and have distinguished their genuine works from such as have been falsely fathered on them: Yet hath it been used as frequently (at least) to denote Mens ability judiciously to publish the Works

of Ancient Authors as near as possible to what themselves wrote, by comparing several Manuscripts, supplying the *Hiatus* and defects of letters or words that occur in the Copies with probable guesses, manifesting the slips of Transcribers, and whence occasioned: Together with the Skill of giving the sense of such Writers, from the knowledge of the Customs of the Country they Authours writ about, considering the importance of words by comparing them with others in the same language, or of another from whence they seem borrowed, or which they have been rendred; and many other things of this kind, in which Enquiries into Medals, Marbles, Columns, &c. have been useful: By which Learning many Men have been Benefactors to the world, especially such as have imployed themselves in giving the sense of the Scriptures from such Learning, while they have kept themselves within the Bounds of Sobriety and Modesty; whose memories we owe a grateful respect. Tho' the truth is, some have been too bold herein, and thereby gratified the Enemies of our Religion, and of those Sacred Writings who have confidently obtruded their own conjectures against the Verity of the Originals; nay, sometimes when they have not found any various reading, or any Ancient Translation to justify their bold Surmises. But to conclude, this *Criticism*, as it is mere

erely conversant about words, is not to be
 valued for its self, but only so far as it deli-
 vers to us useful things contained under those
 words. Thence is that of Sir M. Hale,
 that Languages simply in relation to themselves
 are a narrow piece of speculation, and conse-
 quently those great expences of Time and Study
 that some have taken about little useless Cri-
 ticism, hath been an improvident Expence
 and a Misemployment of their time and faculties.
 I add one thing more; that this part of
 Learning, in many particulars of it as I have
 described it, is now of less use than former-
 ly; in that most of the remaining Monu-
 ments of former Ages are published, and
 most of them illustrated, and we have small
 hopes of retrieving many more, tho' there may
 be some laid up in the Eastern parts of the
 world. Tho' withall I add, that if some
 learned Men, whose inclinations lead them
 to such studies, would set out some Ancient
 authors with greater accuracy than as yet
 they have appeared, they would do a work
 beneficial to the world. If any would take
 great pains with *Josephus*, (an Historian of
 singular use, tho' less so now by reason of
 a less accurate Edition and corrupt Trans-
 lation) seeing what that learned Person *Peti-*
us never finished, at least never published
 what *Gassendus* (in *vita Peireskij*) tells us
 he intended, in setting out that Author;
 such an undertaking would be acceptable to

Learning Men, as the worthy *Valeſius* labours have been in the publishing of the Ecclesiastical Historians.

As for the celebrated Professions of *Divinity, Law* and *Physick*, and the Learning immediately subservient to them; I shall not so far presume of my self, as to imagine I can write any thing that may answer their worth or suspect my readers Judgement, as if I needed such a recommendation. And as for inferior Arts and Sciences, tho' useful to Mankind, they are not to be mentioned in this place. Notwithstanding; tho' the Plowman, the Seaman, the Huswife, and the Artificer, are not to be reputed Scholars. Yet such as found out the Mysteries of these callings, or by weighing the Reasons of things have made any addition thereto, are justly to be reputed among Philosophers and Learned Men, viz. Such as have invented the way of Tillage, the improvement of barren Ground, the Art of Navigation, especially by the use of the Compass (which it may be was found out by chance and improved by Art, as the invention of Gun powder was;) besides many more things of ordinary use.

Besides these, there is another Art which the ambition, covetousness, revenge, and other corruptions of Mankind have made necessary, viz. The Art of War, in order to the securing of Peace, which by reason of the aforesaid vices of Men is in continu-

al danger. Hence this hath been taught
 both by barbarous and civilized Nations,
 was one great part of Education in *A-*
thens, *Sparta*, and other cities of *Greece*,
 and at *Rome* when it most flourished with ex-
 cellent Men. This was one part of learn-
 ing which *M. Cato* taught his Sons, and in
 which *Æmilius Paulus* saw his Sons instruct-
 ed, at least handling their weapons and other
 exercises, which were subservient to it. But
 need go no further than our own Nation,
 in which the sports, to this day by Law en-
 couraged, were *shooting at Butts*; that our
 Youth might thence learn to use their *Bows*
 and *Arrows* against their Enemies, which
 were the weapons in use before the invention
 of *Guns*, and by which the English atcheived
 such great victories against the French. Now
 tho' this kind of exercise, may now become
 useless, yet other Recreations for the same
 end, as handling Weapons now in use, Horf-
 e-manship, &c. and other things that tend to in-
 crease their Bodies to labour, and to inspire their
 minds with courage, and at the same time to
 instruct them in military affairs, may not
 be unfit to be continued.

C H A P. III.

*Of suiting studies to the capacity of the Learner
as also to his Birth, and Station.*

HAVING thus shewn wherein true Learning consists, I shall now endeavour from thence to deduce what is fit to be done in the Education of Youth; seeing therefore Learning is of so great Variety, and withall Men's Natural Parts and Inclinations suitably various, God so disposing it in his wise Providence, that some are fitted for one calling and station of Life, some for another; some fitted to prosecute one sort of useful study, some another equally or more useful, tho' of a different kind: I shall hence inferr these two things, in general to be observed in Education, (1) That it is requisite to observe the Capacities of Learners that hence we may know what kind of Learning, and afterwards what sort of Calling, each person is fitted for, that hence we may suit their studies to their genius. And (2) that as we may know what knowledge is chiefly valuable, and consequently intended accordingly; so withall in what Order and Method it should be taught.

ought: And this to be regulated not according to ordinary use or custom, but to the Nature and Reason of the things themselves, and the capacity of the Learners.

As for the first of these, as it is evident that all Men are not made for Scholars, so it is likewise, that such who are capable of being very considerable Men in some kind of Learning, may be altogether unfit for other studies, and consequently great care should be taken to adapt studies to persons. And hence the Lord *Verulam* looks on this as a just debt which each Master and Tutor owes to the Parents of those Young Men that are committed to their care, to endeavour to discover their Capacity, and Inclinations, as thence to make a Judgment of them, so as to know for what Employment and Course of Life they are fitted. And in truth this is of excellent use, lest for the want thereof any become employed in somewhat not suited to their genius, and hereby ruin themselves and their fortunes, and become less profitable Members of the Common-Wealth. † And if such as have

† *M. Antonius* (in *Tully de Oratore*) is brought thus speaking of one *Apollonius*. *In eo vel maxime probavi summum illum doctorem Apollonium Alabandensem, qui cum mercede doceret, tamen non patiebatur eos quos judicabat non posse Oratores evadere, operam apud se perdere, dimittebatq; & ad quamcunq; artem putabat esse aptum ad eam impellere atq; hortari solebat.*

the care of educating Youth are obliged to thus much, then certainly to that which is antecedent thereto, and which is more immediately within their own Sphere; to discover what kind of Learning they are fitted for, if indeed fitted for any. For the truth is, there is a great fault among Parents in breeding up their Children to some Learned Profession, and almost forcing them to it, tho' averse from it, and by nature unfitted for it: Concerning which Sir *H. Wotton* discourses in his *second Aphorism of Education*. Yet School-Masters should be faithful in undeceiving such, lest for want thereof they conspire with them to the Young Mans overthrow, and the publick detriment; both which a Wise and Good Man should be more afraid of, than, the present displeasure of an inconsiderate and thence perhaps ungrateful Parent.

I acknowledge it a great piece of Skill and Wisdom to make such a judgment, and that in doing it much time and consideration is requisite. Concerning this some have given Rules, as the Spaniard that wrote *the Tryal of Wits*, and Sir *H. Wotton* in his imperfect Treatise of Education; in which he hath given us some signatures of hopefulness, and Characters by which we may timely descry what the Child will prove in probability. It would have been no doubt of singular use, if that Ingenious and judicious Gentleman had lived o perfect that work. Tho' in truth such as
have

have been long imployed in educating Youth, are better fitted to lay down such Characters by their own experience, than any can do by mere speculation: On which Reason I must add no more of this, But refer to others that have wrote on this Subject.

In order to direct the Master in his carriage towards his Scholars, and suiting work proper for them, I shall consider them under the following distribution. (1) Such whose Natural Parts are so great, as they seem fitted to attain any piece of Learning, and to undertake any sort of imployment. (2) Such as are not of so quick, large and comprehensive Abilities, who yet may become by industry excellent in some sort of Learning, at least Useful Men in some Learned Profession. Of these there are several Degrees not so easy to be named. (3) There are others of such Heavy Parts, that it is not probable they should attain to any competent measure of Learning, at least to fit them for any of the Learned Professions.

As for the first of these, all care should be taken to exercise and improve such Wits to the utmost, to make them in love with learning, to prevent all mispence of Time and loss of their younger Years, and to preserve their Minds from being corrupted with Inclinations to Vice or Vanity, by the seducements of bad Company or vile Flatterers. To these should be propounded the Examples of Eminent

ment Men, and what great things have been done by them: They should be told, that when God hath bestowed on them singular Endowments, he expects the improvement of them; and that the world that observes them expects advantage by them: and that it will be neither to their Honour nor Comfort, when these expectations are not answered:

As for the second, due care should be used to employ them in such things as they are fitted for and delight in, that they may be encouraged in their Business; and in other things, (which it may be necessary for them to learn, tho' difficult to attain) to use the greater sedulity and diligence in instilling by degrees such knowledge into them. But concerning Wit, 'tis to be observed, that it is not enough that they are of brisk Fancies, quick Apprehensions, and retentive Memories, tho' all these highly conduce to their attaining knowledge; * unless they be such that delight in Learning, have an Ambition to excel, are pleased when commended for their proficiency, and hence bend their minds to profitable studies, however have not a fixed averfeness from them, which many have, either in that they have such volatile spirits that they

* *Mibi ille desur puer, quem laus excitet, quem gloria juvat, qui victus flect.* Quintil. l. 1. c. 3.

cannot be easily fixed on any thing, or else as they have been made too much in love with Sports and Vanities which Parents have indulged them in. Another Requisite is that they be tractable and easily managed. Now such Cures and Remedies should be used that may be proper in these cases.

As for the third sort, viz. Such as are of so heavy parts, that they are unfit for acquiring any competent measure of Learning; we must not immediately make a judgment; In that (as Sir H. Wotton observes) in many Children their ingenerate and seminal powers lie deep, and are of slow disclosure; no otherwise than in certain Vegetables, which are long before they shoot up and appear, and yet afterwards are both of good and great increase; which may serve to excite care, and to prevent despair in Parents: For if their Child be not such a speedy spreader and brancher like the Vine, yet perchance he may prove prolestar-dè crescentis Olivæ, and yeild (tho' with a little longer expectation,) as useful and a more sober fruit than the other. Yet in this Case, the reason of such expectation of fruit must be a Love to Learning and Diligence in pursuit thereof (recompensing for Quickness) by which he takes deep root; especially if herewith he be planted in a good Soil, and be well cultivated. Some time therefore must be allowed to understand a Childs Capacity and Inclinations: Which as ordinarily

ly we may suppose may be known at the 11th. or 12th. year of his Age : So to be sure ordinarily it will be fit to acquaint Parents therewith about that time, they may then know how best to dispose of them. Before that time we should give them Instructions universally good and profitable, suitable to their Years and Capacities, whereby they are made ready and disposed to further proficiency; (as *Charron* advises,) and not tie our selves to weak divinations drawn from the motions of their Infancy.

And here we must consider them according to their Rank and Quality in the world. If of an inferiour Rank, at least such whom their Parents would put to a Trade, or some calling to which Learning is not requisite; their Masters ought freely to give their thoughts of them, that they may not be forced on such a course of Life to which they are unfit, but be set to such callings to which they are by nature inclined and capacitated. Here I shall take Liberty humbly to propound one thing, which in my thoughts would be of singular use to the Nation : And that is, to have Schools on purpose for such who are intended for Trades, and for them who are designed for a private country station, that therein they may become useful Men in their places, to which the Learning ordinarily taught in Grammar-Schools conduces little or nothing; as I have already observed. I would

would therefore have several of those schools, the multitude of which in some places is complained of, converted to this use, and hereby rendred useful to the Common-Wealth, and in other places such erected, in which should be taught not only Writing, Arithmetick, the Arts of Navigation, Surveying, Agriculture, &c. † but also other things to accomplish them as Men and Christians, as Instructions in the Principles of Religion, (which ought to be taught in all Schools) Knowledge in the Holy Scriptures, especially the Historical Part thereof, some insight into the History of our own Nation, so much Knowledge of the Laws of the Kingdom, as to fit them for Jury Men and the like Offices, and other things which may be thought of as useful to such. All which should be taught to such so far as they are capable of them, and to whom they may be profitable. But because this may be rather desired than hoped for, I could wish at least that Writing-Schools might be annexed to Grammar Schools, to be under the same government and inspection: That as boys might be trained in the Grammar School, till it be convenient to place them in the other, in which time they might learn so much *Latin* as to

† V. Cowley Disc. 4th.

understand a Bond or the like, which only, as being useful to them, is retained: So they might continue Members of the same, and (tho' their main business be elsewhere) might therein at certain times attain some useful piece of Learning, which both they are fitted for, and it self is fit to be intermixed with learning Latin and Greek: Of which I shall discourse more in its proper place.

As for Persons of an higher Rank, heirs to Estates and Honours, if of slower Parts and duller Wits, another method must be taken with them. For seeing some Learning is necessary to render them more honoured and respected, chiefly to make them useful in the World, we should consider what useful knowledge they are capable of, and with all prudence and lenity train them in it; and observe what they are most inclined to, and then by all honest ways catch them with somewhat that pleases their Humour; and when they have taken the bait, draw them by degrees, not suffering them (however as little as may be) to feel any thing that may gall them, several parts of History, either originally written in our language, or at least

† Especially the Lives of many Persons of like Birth and Station with themselves.

trans.

translated into it, † may be useful to this purpose; when attended with the conduct of a discreet Guide, who shall instruct his Scholar in the situation of *places* where, and the *time* when *such* things were acted, with an intermixture of other delightful occurrences. For as there are few of so mean parts, but would understand these; so not many so averse to a book, but would be brought to delight in them. And how such might hereby be brought to learn and consider other things afterwards to be mentioned, which tend to make them useful Men in the World, might be easily shewn. Now hereby the ruin of many a Noble Person might be prevented, and consequently great mischiefs to worthy Families, and to the Kingdom it self: Which may serve to excite such as have the Tuition of these committed to them, to the greater care, that they may have the Comfort of becoming so considerable Benefactors. To this I shall only add; if any of these, finding the learning of languages toilsom and difficult, are perversely bent against it, these might be put upon learning Sciences in their own Native language, of which we have already helps, and might have more. For tho the learning of Latin, Greek, and other languages be of singular use to such as attain them, and are necessary to some professions; yet it is clear that Civil
and

and Natural History, and also Philosophy and other Sciences might be taught to Noblemen and Gentlemen by the help of Books written in our own Tongue, as well as formerly in Greece in the language of that Country.

I shall conclude this of suiting studies to the Scholars Capacity with that of *Quintilian* (lib. 2. cap. 8.) *Sunt hac duo vitanda prorsus: Unum, ne tentes quod effici non possit: Alterum, ne ab eo, quod quis optime facit, in aliud eui minus est idoneus, transferas.*

Before I descend to speak particularly to the second thing, viz. In what order and method knowledge is to be taught, I shall premise somewhat of a more general consideration.

1. That Children be taught such knowledge as their Years are most capable off, and not always in that order which Custom seems to have prescribed, much less according to any Division of Sciences considered in their own nature; in that we ought chiefly to mind the capacities of the Learners; and after that the teaching such Learning which may be instrumental to a further Progress.

And

And now since we are fallen into a discourse of Schools, it may justly deserve some particular consideration, how they may be instituted or employed in order to serve the *necessities* or improve the *advantages* of our Native Country. For all things are not alike suitable and beneficial in all places; and some things as they are more useful, so also more easily attainable in some places than others: and what is most agreeable and advantageous to us, ought in reason to become our particular care. *Englishmen* ought therefore never to forget that they are *Inhabitants* of an *Island* which more stands in need of *Wooden Walls*, than ever *Athens* did, or any part of the *Continent* can. For though we are blessed with a *fruitful Soil*, and stored with all *necessaries* for *humane Life*, so that as God has made us a *little World* by our selves, he has also furnished us, that we might live independent of others (if others would let us alone) yet we can never flourish without an *outward Trade*, which the growth and *manufactures* of our own Country, and what might be drawn from the *Fishery* of the *Seas*, would (if our own industry were added) enable us to manage to the out-rivalling of any Competitors whatsoever. And if we be not weary of our *Lives* and *Liberties*, we ought so much the rather to lay fast hold on this handle, because without a *topping strength* and *power* at *Sea* we can never be *safe*, but any

any *freebooters* may enter upon our *freehold*, seize our effects and knock out our brains, make *Staves* of us, or use us as they please: And this we ought the more carefully to ward against because we are almost incircled, with as *jealous, ambitious and designing Neighbours*, as any live under the cope of Heaven. Wise Men will therefore judge that we have forfeited our discretion, if in the management of *Schools*, we have not in good measure an eye to the training up and fitting of Youth for *maritime affairs*, upon which so much depends, not only our *prosperity*, but our *safety*.

If we look back to former times when the *Usurpations, Superstitions and Abuses* of the Church of *Rome* had like a deluge overwhelmed these *Western parts of the World*, and taken such a plenary possession that the *Orders, Dictates and Determinations* of the Pope were indisputable, ignorance was then meritorious, for nothing was so dangerous to his pretensions as the examination of his title; nor so destructive of his interest, as inquiry into the reason, right and truth of matters; all diligence therefore was used to lull Men asleep; and all care taken either to perswade or inforce them to take that for granted, which could never be proved. It is indeed true, that, we were not then destitute of *Schools of good literature*, which breed Men famous in their generation; but their

their number was not great, and so strict
 an eye and severe a hand was kept over them,
 that if they did not make use of their parts
 and learning to serve and advance the interest
 and grandeur of the Roman Sea, they must
 resolve to live poor and despair of preferment,
 but if they in the least touched upon the su-
 perstitions, abuses, and encroachments thereof,
 they were either speedily cut off or barba-
 rously used, till they were constrained to
 recant, and live in shame and sorrow all their
 life after. This cramp't the endeavours of
 learned Men, and limited their studies to such
 things as might be serviceable to the base but
 prevailing interest of the times, the hazard of
 knowing too much for the present tyranny;
 deterred Men of honest minds from such a
 perillous search, and others would not trou-
 ble themselves with it. But for the common
 sort of People (except what served for their su-
 perstition) they were nursed up in such pro-
 found ignorance, that a book-learned Man
 amongst them was admired as much as a
 Monster, and the very being able to read
 was made a sufficient plea to save a Rogue from
 the Gallows, as if he were above the common
 rank of Men, and capable of being employed
 in more excellent offices than others. As soon
 therefore as the bright rays of the Gospel
 began to expel these dark and dismal clouds,
 they every where sett themselves to breed
 up youth to so much learning, as might be
 requi-

requisite for their station; and this hath been so well pursued, that there are few Country Villages, where some or other do not get a livelihood by teaching School, so that there are now not many but can write and read, unless it have been their *own* or their *Parents* fault; and that defect is accounted so *Scandalous*, that it is an *encouragement* and *spurr* to others to avoid the same *common disparagement*. And as for *Greek and Latin* there is so little need to carry that to the *Plow or Forge*, that it is rather mischievous; a smattering in such kind of learning having too often this ill effect, to make such persons more *pragmatical* in *conversation*, and *less mindful* of their proper *business* as thinking themselves above it, tho' commonly what remains with them of *languages* serves them to little better use, than so much *gibberish*. I speak not this with respect to those *trades or employments*; for the perfection of which some good measure of this sort of Learning is necessary: But for these and those three grand professions of *Divinity, Law and Physick*, we want not *Grammar-Schools* to prepare, and *Universities* to accomplish. But here I must crave leave to observe, that the hatred and indignation at that *gross ignorance*, by the help of which *Rome* had so long cheated our *Fore-fathers*, hath disposed and excited many Pious Charitable persons so much to the *erecting*, and *endowing* of *Grammar-Schools*, that I fear

we

we are near the danger of running into an error on the other hand. For where great care is taken to bring up persons to *learning*, if provision be not also made somewhat answerable to their *education*, it often proves like a sword in a Mad-Mans hand, which is drawn upon all occasions without respect either to *persons*, or *truth*; and the *publick* as well as *private* suffers by the ill consequences of it. And it is no comfortable reflection, and hath been too little considered, how the *Monks*, those *shameless professors of Poverty*, not satisfied with possessing themselves of *large Mannours* and *Royalties*, by the help of their indulgent Father the *Pope*, appropriated also to themselves a very great number of the best personages of the Kingdom, and at the dissolution of *Monasteries*, no distinction was made, but not only what had been originally *Lay-Fee*, but even *God's peculiar portions* was seized, and the *Tithes*, the standing maintenance of the *Parochial Clergy*, to whom under their *Bishops* the *Cure of souls* properly belongs, were made *impropriations* and *alienated* from the *Church*, insomuch that in many *large* and *populous Parishes* the *Jacumbents* are not intituled to above a Pension of *Twenty Marks per annum*, or some such pittance, which not only renders them *uneasie* in themselves, and *mean* in the esteem of others, but makes them obnoxious to all the temptations, either of complying with

the *Dissenters*, or of running over to *Rome*: And whether this hath been more pernicious to *Church* or *State* I leave to the consideration of such *sober judicious Persons*, as truly fear God, and love their Country. For let *Calls* and *Qualifications* be never so necessary, yet Men will naturally have an eye to their *livelibood*, and the *smootheſt Orator*, that ever lived, will never be able to persuade them to spend their *time*, *pains*, and *moneys*, that they may labour all their days under *beggary* and *contempt*: And when *discontent* hath carried Men off to a *wrong way*, we find by experience that none prove more *violent* and *troublesome*, not caring what becomes [either of *Church* or *State*, so they can make their own *Markets*. And when we breed not only more than we can feed, but more than we have any manner of *provision* for, (as is apparent by so many lying idle or otherwise disposing themselves) it is high time to *rectifie* the one, or put some *stop* to the other: And though I despair of ever seeing the former done, yet I dare adventure to foretell without any pretence to a spirit of *Prophecy*, that neither *Church* nor *State* will ever continue long without *strange Convulsions*, till some good *remedy* be applied to this *Evil*.

If all our *Grammar-Schools* were provided with *Masters* fit for that *employment* (for every *learned Man* is not qualified to make a
gcod

good School-Master) I think it no presumption
 to say, that double the number now is, might
 be trained up for the Universities, but since
 that we already bring up more than we are
 able, or at least are *willing* to maintain,
 that in time we may be more *able* and *will-*
ing let us forecast the best we can, Two
 things would effect this, *wealth* and *piety*,
 and perhaps as the case is we want not
wealth sufficient for this matter, if we did
 not want *Piety*: However more *wealth*
 would make us more *able*, as true *Piety*
 would make us more *willing*. These two
 things indeed are very apt to quarrel with
 each other, but the difference is not irrecon-
 cilable. For thanks be to God they do meet
 and agree well enough in many excellent per-
 son, and might in more, if *true goodness* were
 duly *countenanced* and encouraged, and *irreli-*
gion, debauchery, and all sorts of wickedness
 were treated as they sought under a *Christian*
Government, which would secure the *Good*,
 and be a powerful means to mend the *Bad*.
 I wish *Piety*, which is every Mans greatest
 and *true Interest*, were his *chiefest care*. But
 my present business leads me to consider
 how we may encrease our *wealth*, which *Piety*
 will teach us how to use well if we could live
 within our selves without molestation, and
 had nothing to do with the rest of the
 World, we should as to the publick be always
 much at the same pass at the years end, and
 if

if any thing were *superfluous*, yet it would be *useless*, unless against such accidents as *Famine*, which rarely affect *England*: The increase of our *Wealth* must be from a profitable foreign *Trade*, and that *Trade* cannot be carried on without *Seamen*, and seeing our *Trade* apparently *sinks*, and our *Seamen* grow *scarce*, I leave it to the consideration of those, who are better able to apply a remedy, whether it might not be more advantageous to us, if some of our supernumerary *Free-Schools* near the *Sea side* were converted from their present use, or if that be thought not so advisable, that others be erected not far from our *Ports, Harbours, and Creeks*, where *Youth* may be freely taught to *read and write exactly*, but especially may be thoroughly instructed and accomplished in all those parts of the *Mathematicks*, which prepare and fit them to become *Seamen*. This would fire young *Spirits* with eager desires to make trial of that in *practice* of which they had at present only a *speculative knowledge*; as being impatient to see in reality, what they had only in *Idea* conceived, and thinking all their labour lost and bestowed to no purpose; if they did not by experiment render their knowledge useful, and compleat what they had begun: And I know not what mischief there is in *Salt-Water*, but it is observable that when Men have betaken themselves for a while to *Sea*, and have got some little skill

ey are hardly *meaned* from it, but as if they
 d changed their element are *uneasie* and
satisfied, if they be constrained to live any
 ng time on *Land*. Now by this means
 hole Shoals would yearly come in of them-
 ves, and we should not only be stored
 ith *numbers*, but always supplied with
 le *Seamen*, whereas at present we are of-
 n forced to pick up *raw fellows*, and not
 ldoin such as have neither *inclination* nor
 apacity for the employment. How ill the
 yal *Navy* hath been served, and how dif-
 cult it hath been to set it out, others can
 etter tell: And the *Merchant* is best judge
 f what damage he hath sustained through
 he want or *deariness* of Men to go in his
 ading *ships*; but if both have been to be
 applied together, one or both have felt it
 orely; and I had rather that others should
 onsider than my self, whether this matter
 e like to mend on our hands? For if our
 dventures up the *Mediterranean*, and tho-
 ough the *Ocean* consume us more *Seamen*,
 han our *New-Castle Voyages*, and *Coasting*
Trade brings up, we are like to have a lame
 eckoning at last, and shall be dayly less able
 ither to carry on *Trade abroad*, or defend our
 elves at *home*; neither know I to what to
 mpute it, unless to this scarcity of *Seamen*,
 hat we have almost lost the *Fishing Trade*,
 and the late endeavours to recover it have
 or the same reason had no answerable suc-
 cess,

cess, yet it is a *Trade*, which of all others we ought never to suffer to be taken out of our hands. For an *Emulous Neighbouring People*, whose *Country* affords them not sufficient to drive on any great *Foreign Trade*, by this alone have raised a *Stock and Funds* to carry on the greatest *Trade* in the World, and by the same continually train up and furnish themselves with fresh supplies of *Seamen* to manage and continue it. But if we should smartly and to the purpose set on the *Trade*, as our numbers of *Seamen* encrease, theirs would decrease, and their power in the *Sea* in time would dwindle away of itself, so that we should not need to be put to the hazard and Expence of so frequent fighting with them. And how many thousands are there in this *Island*, who daily stand idly gazing on the *Seas*, who, if they had been educated in their *Youth*, as I have mentioned, would not have been kept off from *Shipboard*, but have scorned to see the *Dutch* brave us, and Fish even to our *Shoars* while they stood looking on. But if *Schools* of this nature were conveniently placed at fit distances all over the kingdom near the *Sea-Coast*, and *Masters* qualified for the business from time to time kept in them, not only the present want of *Seamen* would in a few years be supplied, but we should be out of all danger of ever wanting for the future, and hereby had the advantage of this education.

Mariners in the World would prove compa-
 ble to them, there would be enow for the
Navy Royal, for *Merchandize*, for recovery
 of the *Fishing Trade*, and for improvement
 of them all, and if the *Maritime Trades* we
 now have did not fully imploy them, such ex-
 ert Men would be ready for any new ways
 and methods of trading, and chearfully under-
 take any Sea-adventure, rather than lie idly
 asking in the *High-ways* or begging in the
 streets, of whom there are thousands, who
 might have been made very good use of, if
 this education had been bestowed on them
 in their youth: Nay I dare be bold to say,
 that if only those Children, who through
 neglect of execution of the *Laws* or *Wicked-*
ness of *Parents*, are industriously and designed-
 ly brought up to begging, were taken and
 trained up in this way, it would bring no
 small advantage to the *Trade* of the *Nation*,
 besides the benefit we should find in the de-
 crease of our *Shop-lifters*, *House-breakers* and
Foot-padders. How strangely then would it
 conduce to our *Riches* and *Strength*, if this edu-
 cation were general, where it might be put
 in practice with all advantage? This I have
 thought fit to propose as tending to the com-
 mon interest of all; but if the *State* and the
Merchant think it not expedient to nurse up
 and cherish the Project, it can come to little or
 nothing, as being above any thing but a very
 great or a common *Purse*, unless more time be

allowed to it, than may consist with our welfare. In their hands therefore I will leave it and return to our common matter.

2. There ought to be all care used that no time be lost or spent unprofitably; and therefore that those hours, which are allotted for the recreating the Spirits of Children, and preserving their Bodies in health, may be withall improving to their minds, or some way or other tend to their accomplishment. That as their studies should be as much Recreations as possible (of which presently,) so their recreations may be made subservient to their studies, or however tend some way to better and accomplish them. Hence some have (and this with great prudence) prescribed methods wherein Childrens time, even from their Cradles, might be employed to their benefit: As by teaching them the History of the Holy Scriptures by Pictures that represent the remarkable passages thereof: and afterward the situation of Countries, and the remarkable Cities of the World, by shewing them in Maps: And these they may with as great ease, and more delight learn, than their Letters; however than to spell and read. How the latter of these, and other things of the like Nature, may be taught with greater delight and much profit to such as are elder, will afterwards be shewn. But this brings me to the next. Only I here add, that we should teach the knowledge of things together with that of words, so far as the person is capable.

3. We should endeavour to make the way to acquire Learning as smooth and delightful as may be, that the Scholar may not be discouraged in his undertaking, by those many ascents, difficult passages, and rugged paths he sometimes meets with. The Beginnings of most things are accompanied with toil and difficulty; as might be instanced in Letters, Writing, Musick, &c. To be sure the remembring of Grammar Rules and the words of a Language have nothing of Pleasure, and therefore the method of teaching these should be with as great ease and as little trouble, as can be well contrived; and withall there should be an intermixture of other things that may alleviate the toil, supposing it doth not divert the Mind from, or distract it in, the main business. And here I cannot but take notice of what the renowned *Lord Verulam* writes in the *Sixth Book and last Chapter of the advancement of Learning*. It is worth the while diligently to observe, that there are two ways, and they as were reflexively opposite, of training up of Wits, and of exercising and preparing them; the one begins with the more easie precepts, and by degrees leads us to the more difficult; the other at first commands and presses more difficult practices, which when they are conquer'd, the other sweetly yield and are won with ease. For it is one method to practice swimming with bladders which lift up, and

another method of dancing with heavy shoes which press down the Body: and it is not easy to express how much a wise intermixture of these methods conduceth to the advancing of the faculties of the mind and body. Hence I think there is no ground to forsake the old method of teaching Grammar in the first place, together with such other things as are requisite towards attaining skill in the learned Languages: Because these things that are toilsome will but be submitted to and endured by Boys; in that when persons come to sixteen years and a greater use of reason, they are soaring at higher things, and hate to be employed in such drudgery. Furthermore learning the Rudiments of languages are suited as young years are more capable of, than other things which require a greater exercise of Judgment: And withall, are proper for that Age, as being preparatory to further Knowledge, which cannot be attained without skill in those languages, in which sacred knowledge is usually delivered to us. And hence I judge it convenient, that not only *Latin* and *Greek*, but also *Hebrew* be taught at Schools; lest afterwards it never come to be learned, to the great hindrance of ingenious persons in understanding the sacred Writings, and to their acquiring skill in the other Eastern Languages, (if their genius prompt them thereto) by which many have published things beneficial to the World. But not with

Withstanding this, due care should be taken that these things be made as little toilsome as may be, by facilitating the method and manner of teaching them, and by intermixing other things which are of themselves beneficial; such as lay a foundation for further knowledge, and are an Introduction to it, that are suited to their years, and withall being delightful will render their harder service less tedious. The particulars of this I reserve to the next Chapter.

4. All ways are to be used to further Scholars proficiency, and all excitements to industry, especially such as are by way of encouragement. Arguments of fear are oftentimes necessary, but those of praise and commendation should be chiefly used as most prevalent. I find not only *Charron*, in his 3d. book, 14th. Chapter, and § 12. inveighing against tyrannizing over boys as brutish and servile, but also *Fabius Quintil.* 1. r. c. 3 *Cedi vero discentes — — minime velim. Primum, quia deforme ac servile est, — — deinde, quod si cui est mens tam illiberalis, us oburgatione non corrigatur, is etiam ad plagas, ut pessima quaq; mancipia, durabitur; Postremo, quod ne opus erit hac castigatione, si assiduus studiorum exactor asteterit.* Read the rest. This must not be so understood, as if no discipline were to be maintained when (as he shew'd before) some tempers must be wrought on by fear, and thence some

times by punishment ; but that this should be the last refuge, and that ordinarily we should proceed with mildness and sweetness, obliging them by favours and tokens of our benevolence towards them, and the like encouraging methods which are most proper to work on ingenuous Spirits. In the *United Provinces*, (and it may be in other foreign parts) they have a laudable custom of sending yearly (or oftner) Visitors to Schools, who (among other things) take account of the proficiency of Boys, and to the best deserving of each form bestow a Book, with an *Encomium* and testimony of his deserts prefixt ; which is by them received with the like affections as the Laurel-crowns were by the *Victors* in the *Olympic Games*. Might not somewhat answerable hereto be laudably introduced among us ? Prudent Masters might have several devices to the like purpose : As by creating an innocent Emulation betwixt contemporaries, open applauding the victor and by possessing their minds with the excellency of the knowledge they are pursuing, to prevent discouragements in the acquiring thereof.

5. We should endeavour that Children's Notions of things from the first may be clear and true, as their age is capable of forming, that they may not have too many things to unlearn when they come to be Men. Now tho' it be impossible, but that such

as converse with the Vulgar should imbibe vulgar Errours: Yet when we take occasion to discover to them, how much they are deceived by relying on such Authors; they will afterwards become more inquisitive into the truth of things, and not suffer themselves to be imposed on for the future, nor easily give credit to what is told them that is rare and strange, till they have Reason or better Authority to confirm the truth thereof.

6. Above all, we should take care that their Minds be early seasoned with holy principles, which are the choicest Wisdom, and be preserved from whatever tends to corrupt and debauch them, either by way of Principle or Example, by which their Affections and Morals become depraved, and thence their Intellectuals. In order to which, we should not only in general teach them the following great Truths, but withall endeavor to get their hearts affected with them, and their lives framed by them: Such as the doctrines of God's perfections, the immortality of the Soul, the future general Judgment, a State of Eternal Happiness and misery: As withall, their own obligations to be Holy, from the end of their Beings, the end of Christs undertakings, and from their own dedication to Gods service in Baptism, with other things of this kind, too many to be here recounted. Together with these Arguments to Vertue and Holiness,

we should instruct them in their particular Duties to God and Man, and caution them against sin, as fit occasions offer themselves, and their years are fitted for such Lessons. We should likewise, as their understandings are capable of receiving it, and their minds of being bettered by it, show them the Reasons of their Duties, and on what grounds required; and how Sin in general and particular Vices are contrary to our natural Reason, as opposing the honour of God, and the good of Mankind. For tho' other knowledge may accomplish Men, and make them useful; yet then it proves a greater Ornament, and renders them more beneficial to the world, when 'tis joyned with true, spiritual and practical wisdom: And as for themselves, they will find all learning at length to be but loss, if they want τὸ ὑπερίχον τὸ γινώσκον τὸ χριστὸν that supereminent, excellent knowledge of Christ Jesus our Lord; and themselves useless, and thereby less esteemed, if unfitted to imploy their Reading and speculations to the honour of God, and the benefit of Mankind. This is the more to be regarded (and therefore here inserted,) considering the Irreligiousness of this Age, and the cursed Maxims which some (as being studiously wicked) insinuate into Young mens Minds which joyned with their corrupt examples find too easie an entertainment to their

ruin both here and hereafter. Shall not we be more diligent to prevent their ruin, than the Devils Agents are in procuring it? If this seem an excursion, the pious Reader will excuse it: And as for the censures of others I am little concerned.

I add lastly, that we should not only endeavour to make these good and vertuous, but excite them to become eminently useful in the world, and create in them this laudable ambition of outstripping others, and becoming persons of honour and reputation. The love of honour is in every one of us naturally, and certainly, if circumscribed within its due bounds, truly commendable; in that the holy Scriptures mention *a good name* as a Blessing, and *Honour* as that which *Wisdom* holds in her left hand, and with all commands us to *mind things* that are *noble* honourable and venerable *things* lovely in mens esteem, and *things* well reputed off; and not only if there be any virtue, but also if there be any praise to mind such things. Phil. 4. 8. Of which see more in Dr. Barrow's 4th. Sermon. We should therefore inkindle this spark in the breasts of young men, and direct the flame the right way, by shewing them that the surest method to attain reputation is to become beneficial to the world; and therefore to acquire such accomplishments as may render them such that such have been magnified at all times and

and among the Heathens (foolishly) deified, who have discovered some useful knowledge, and communicated things of general advantage; who have by wise Laws, sage advice, prudent conduct, noble achievements or the like, secured a Nations peace, preserved them from ruin, or retrieved them from misery, or in any other respect been publick Benefactors: That others in a lower station have gained a great Reputation, by a faithful administration of Justice, zealous execution of Laws against stubborn offenders, and maintaining the cause of the innocent against violent oppressours: Nay, that many are justly honoured, and have appeared with splendour, who moving in a lower Sphere have communicated a comfortable influence to such as were beneath them, in shewing kindnesses to Neighbours, bounty to the poor, pity to the distressed, comfort and counsel to the afflicted, Hospitality to strangers, fidelity to friends, goodness and love to all: That many have acquired glory by their Valour and Prowess; and withall, that such are truly Valiant, who dare be honest when it opposes their interest, and disdain whatever is sordid and base, tho' it may gratifie some great Ones, and have the courage to keep their Integrity, when assaulted both with terrors and allurements to be wicked; who dare be good among bad men; sober, loyal and religious

in a debauched, rebellious, Atheistical Age. Let us tell them of the good they may do, which carries with it its own reward in the comfort and applause they will feel within, besides the testimonies and congratulations of others. Let us shew them what commendations Virtue hath met with among Heathens; what brave heroic actions have been done by such who wanted the Arguments which Christians are acquainted with; and what honour they have met with in being left on record and celebrated in future Ages. By such things let us provoke them to diligence, patience, courage and perseverance in well doing, that they may be made truly accomplished and excellent Men.

I am sensible that this last which I have propounded, chiefly concerns young men, when they have made some proficiency in their studies: But yet it being of the greatest concernment in Education, it here challenges a place.

CHAR

CHAP. IV.

Directions for School-masters in teaching the Latin tongue; what Method best suited for the Scholars advantage.

HAVING laid down these Generals, my next work is to propound somewhat more particular to direct School-masters in their useful and excellent imployment. In which undertaking I foresee what is likely to be objected against me, *viz.* That whoever it is that writes of any Subject, ought to be well versed therein himself; otherwise that he is unlikely to instruct others: And where the Subject concerns matter of Practice, especially teaching of an Art, it must be advantageously handled, chiefly by such who have been conversant therein, and imployed not merely in Learning that Art but in teaching it to others.

I must on this Reason own how unfit I am to give School-masters directions in the whole course of their work. Yet when standersby may by strict observation take notice of somewhat that escaped the consideration of the Work

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man himself: So it may happen here; that I may think of some things which may tend to facilitate this work, and render it in some respects more easie, delightful and useful: Which if I in any measure perform, I hope it will not be unacceptable to the Reader, tho' he may probably fall short of what he here expected. Tho' withal I must here add, that if worthy persons, who are imployed in teaching of Youth, would communicate their thoughts to each others, and declare what they find amiss in the ordinary way of teaching, and what might be usefully introduced or changed, this work might be still rendred more easie and useful, and hereby the community benefited.

1. I would have all things which upon experience have been found almost wholly useless, especially if attended with toil, laid aside. Of which I doubt not but many have observed several, tho' only some few occur now to my thoughts. Such I esteem the use of *Articles* in declining Latin Nouns, introduced by a needless imitation of the Greeks to whom *Articles* are proper: The making *Seven Genders*, when all may be reduced to the three first: The making *three distinct Moods* of Optative, Potential, and Subjanctive, when they are in truth but one. Such is the custom of conjugating Verbs in ordinary Schools, annexing the English to every person, even in all the terms of

of *might*, *would*, *should*, *ought* or *could*; which as it waſts time ſhould be avoided, eſpecially when needleſs and toiſome.

2. I would have Lads taught the *Reaſons* of things and the *meaning* of what they commit to memory. This will make them learn it with the more delight and retain it with the greater ſtedfaſtneſs. Beſides, otherwiſe they are unworthily dealt with, who having Rational Souls are only taught as Parrots are. It is not indeed poſſible that children ſhould at firſt be acquainted with the *Reaſons* of all Grammar Rules (and ſo of other things) till they come to make uſe of them. Yet they may in a great meaſure be taught the meaning thereof by *Examples*, eſpecially by ſomewhat analogous in our own language. Now beſides the immediate uſe of this, it would tend to exerciſe and improve their Judgments, and by degrees help them to underſtand other things. Tho I by this chiefly intend Grammar Rules, yet ſo as to include whatever they read in any Book or Author.

3. It ſeems convenient to teach them at firſt the chief Rules of Grammar, and after they have well digeſted theſe, then others of leſs frequent uſe, tho convenient, (and ſome of them neceſſary) to be known, I will inſtance in the Rules for knowing the Genders of Nouns in our ordinary Grammar. If the Rules for proper names, words ending in

in *um*, the three Special Rules, with one or two of the Grand exceptions, (such as *Mascula in er*, &c.) were taught and well understood, and afterwards the rest, Boys would learn these things intelligibly and delightfully. And so in the *Syntax*, to teach them the chief Rules of the three Concords, Verbs transitives governing an Accusative case, and some others that are of ordinary constant use, leaving the other to be learnt at leisure. I might have given more instances, but these are sufficient to shew what I intend. I have sometimes read in a Posthumus Tract of the famous *Gerhard Vossius*, *de ratione Studiorum*, that he taught his own Sons a Grammar which he compiled for them, consisting of about three sheets of paper: Tho it is well known, how large that Grammar is, which by the States order, he made for the Schools of *Holland*. When they are thoroughly versed in these Rules, if they learn the rest of Grammar, it will have this further use; they will not only understand these very Rules, but also the use of those which they had formerly learned, and therewith a great many words of the language. This is obtained by dealing with them as Masters ordinarily do when they initiate them by some books to understand the construction of Latin: that is, let the Master construe to them the Rules and Examples (for construing books are not to be tolerated, but where

where there is a heap of words, and therefore not in the *Syntax*;) and shew them which is the Nominative case, the Verb, the Accusative, &c. till being furnished with the signification of many words, and their construction, they may do it themselves with a little direction of the Master. I know how feasible this is, in that my dear Child could have done this, who was snatched from me when he was but seven years and a half old. I suppose that the Master all along teaches the meaning of Rules by the examples inserted, and by others when he sees it convenient. If withall in Learning the *Syntaxis*, he gave them English of the same construction to be turned into Latin, this would cause them more fully to understand the use of the Rule.

When I had proceeded thus far, and had entertained this presumption that few would forsake that Grammar which they had been habituated to, (Custom being too prevalent in such cases,) I had an opportunity of seeing Mr. *Lewis* his Grammar, which hath the courage to shew the inconveniencies of *Lily's* Grammar; and withall doth proceed upon principles which are highly reasonable: In general that the Grammar by which children learn a language, ought to be adapted to their own native language, and therefore among us to the English tongue; that the first Rudiments hereof

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are not to be taught by definitions, but in ways that are suited to the capacities of children; that these chief things, which are necessary introductions, should be first taught, and then other Rules that are further necessary to the attainment of the language; and lastly, that the Critical part (of which *Lily's* Grammar consists too much) should be reserved to be learned, till they are perfectly skilled in the use of the necessary part, and by some maturity of Judgment fitted for it. I dare not say but some particular things in that Grammar may admit of amendment: For it is not likely that any one who undertakes a work of such a nature, should immediately bring it to Perfection, there being requisite thereto the help of others observations, together with his own experience. And certainly such a Grammar thus fitted for use, as being of great moment to the good of the Community, would not be improper for the consideration of our Superiors.

4 When Boys have learned the necessary parts of Grammar, with the meaning thereof, let them be further trained in the use of their Syntax (wherewith they should get the words of the Latin tongue) (1.) By Latin Sentences chosen for that purpose, wherein first the easiest and most ordinary Rules should be used, as the three Concords, the accusative case following the verb, &c. and

and then such as are less common, thro' the chief Syntax-Rules. The Book called *Sententia Pueriles* now used in Schools is unfit for this purpose, in that it refers to so few Rules. (2.) At the same time, they should have English Sentences, of the same construction with those Latin sentences, given them to be turned into Latin; in that both these when thus conjoyned tend to make them fully understand the use of their Rules, and then hereby they will be able to give an account of the construction of any ordinary Latin sentence, and turn any English into true Grammatical Latin. After which it would be convenient to teach them some book, wherein they might learn the chief *Proprieties* of the Latin tongue, which should be put together either in some incoherent Sentences, or continued discourse, wherein the matter may afford some benefit, or at least delight to the Learner. Such *Fanua's* as this are highly to be approved, but not those large ones which are compiled to comprehend all or most of the words of the Latin tongue. That particularly of *Comenius* is both toilsom and useless, in that it imployes Boys in getting abundance of words which have respect to heavenly Bodies, &c. Which will easily and profitably be learned, when *Astronomy, natural History, Philosophy*, or other Books wherein those things

are designedly treated of, are read to them : But when they are learned without the knowledge of the things expressed by them, they must needs create a vexatious toil to no purpose, boys immediately forgetting such words of which they have no immediate use. The same may be said of such words where-with *Vocabularies* are usually stuffed. But the words, as also the Elegancies and proprieties of the Language, are to be obtained by reading ancient Latin Authors, who know best how to write purely and elegantly. In choosing which, those should be first read, which tend to form the manners of youth, and to instill into their minds virtuous principles. Among the Greeks there is great variety of such discourses (as Mr. Mill hath observed) such as *Cebes*, *Xenophon's* institution of *Cyrus*, *Plutarch* about the education of Boys, and others, which therefore may be proper for them when entering upon Greek : But among the Latins it will be hard to think of any proper for this purpose. *Aesop's Fables*, besides the pleasure it affords to their young years, inculcates matter of true Prudence and Virtue. Instead of old Romans, *Erasmus* his *Puerilis* (omitting some few passages) *Convivium Religiosum*, and some other Colloquies of the like kind may be usefully read : And in *Cicero de Senectute*, *de Amicitia* and *Scipionis*, being short Discourses and

and written with singular sweetness; as also some of his *Epistles*; or else some other such like tracts of the Ancients. After this some *Historians*, as *Sallust*, *Q. Curtius*, *Cæsar*, or some select stories out of *Livy* (which might be printed by themselves for the use of Schools) in which the story is delightful, the Speeches elegant, as well as the Language pure: Such as that of *Lucretia*, of *Appius Claudius*, the great affair with the Samnites at *Furca Caudina*; and the like. There are two other *Historians* who are usually read in Schools, *Justin* and *Florus*; the first as the best ancient Abbreviator of general History; (it is to be wished we had a better;) and the Second as a neat *compendium* of the Roman affairs. *Eutropius*, who carries down the story yet lower, might be read to the same purpose. Tho' Abbreviators and Epitomizers are justly blamed as the destroyers and corrupters of *History*, yet they have their use, both as an Introduction to the reading of good *Historians*, and as a help in recollecting what we have formerly read. For the first end they may be profitably read at Schools, if the Master more largely relate the Affair, which the Author briefly touches, and the Scholar at some spare time, as a Recreation, reads the same transactions more largely handled in *Keble's* or *Howel's* universal History, or other (so far as they have opportunity)

Livy in English, *Plutarch's Lives*, &c. And indeed when to understand *Isocrates*, *Demosthenes*, and other choice Greek writers that lived near that Age, 'tis convenient to know the story afore and about that time; and to that end to read the Lives of *Themistocles*, *Aristides*, *Cimon*, *Pericles*, *Nicias*, *Alcibiades*, *Lysander*, *Artaxerxes*, *Agessilaus*, *Demosthenes* and *Alexander*, written by *Plutarch*, now well translated into our own language: So likewise in order to the reading of *Tully* and other choice Latin Authors that lived near that time, to read the lives of *Marinus*, *Sylla*, *Lucullus*, *Sertorius*, *Pompey*, *Crassus*, *Caesar*, *Cicero*, *Cato*, *Brutus*, and *Antony*. Especially, if herewith the matter of the History be made the Subject of the Scholars exercise. As when reading *Florus*, the names of the *Kings of Rome*, and of other eminent Persons, or considerable things be the Subjects of *Epigrams*, or the story ordered to be summed up in Verse English or Latin; and some grand affair, fit for such a purpose, the Subject of their *Declamations*. Hereby the story will be fixed in their Memories, besides other uses afterwards to be mentioned; as also sometimes the turning of these Historians into English; but I would not have them employed in that laborious toil of getting them by heart, a thing always burthensom, unless

unless to some that have very happy memories, and seldom useful.

After these Books, or together with them some *Poets* may be profitably read; but usually this is done too soon, before the Scholar is become Master of ordinary Prose, which is the chief thing to be prosecuted in the learning any language, that being the ordinary and natural way of mens expressing their thoughts, and the chief way by which useful things are communicated to the world. The other, tho it hath its great use, hath its great difficulties accompanying it, and therefore ought not to be too soon imposed on Boys. It will be best to begin with *Ovid de Tristibus*, or some such easie yet delightful Poetry: Or rather with *Terence* the best of the Latin Comedians: In that these, tho Poets are nearest to prose, are singularly delightful, and withal (as Mr. Cowley observes) almost all that part of common discourse and all the most intimate Proprieties of the Language are drawn from them. That great Person supposes that Boys may be best made Masters of them as a part of their Recreation and not of their task, if once a Month or at least once in two, they act one of *Terence's* Comedies, and afterwards (the more advanced) some of *Plautus's*: And this (as he adds) for many Reasons one of the best Exercises they can be enjoined, and the most

innocent Pleasures they can be allowed. Whether there may not be some dangerous consequences of this practice, which will not be compensated by the advantages propounded, ought to be duly considered. But of that afterwards.

By this which I have propounded, directions may easily be drawn how Scholars may be taught to write first Grammatically true, and then by degrees pure Latin: which should all along be joyned with their Reading Books written in that language. For (as I have already observed) while they are taught to give an account of the construction of short Sentences to understand Grammar Rules which is usually called construing and parsing) it is convenient to give them some Sentences of the same construction turn into Latin: which may be collected for such a purpose, beginning with the plainest, yet so as to go thro' all the ordinary Rules of the Syntax. Such I have collected for the use of *Bury School* in the order of *Lily's Syntaxis*. According to which method, while they are learning Sentences, which are collected to show the *Idioms* of the Latin tongue by *Walker*, or others, and reading old Authors; let them be employed in Compositions of the like nature, whereby they

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might be brought to write according to the Propriety and Elegancies of that tongue. There is in many Schools to this purpose this way used, viz. to turn some Translation of some good Author, such as Tully, Terence, &c. into Latin, and then to compare this with the Author's own words.

By the way, I must here advise one thing: That seeing our great care should be that Boys be made good and Vertuous as well as learned; that such Sentences as are fit for the aforesaid end of being turned into Latin may be collected out of the Proverbs of Solomon, our Saviour's Sermon in the Mount or other parts of the Holy Scripture, or else out of that excellent, tho' Apocryphal, book of Ecclesiasticus: Which, as they may be found proper for the foregoing ends, so may instill principles of true wisdom into the minds of Youth. The like may be found in reference to those sentences which should be used as Copies after which Boys should write. Quintilian advises for something like this: *Si versus qui ad imitationem scribendi proponentur, non otiosi vel in sententias habeant, sed honesti et quid moventes.* Certainly a like, if a greater care ought to be in Christian Schools, to improve even the smallest things

the ennobling of Mens Souls. If any thing also can be hereby contrived to advance them in learning, it should not be neglected.

But leaving that Digression, I shall consider those exercises of *Epistles*, *Colloquies*, *Themes* and *Declamations* which are used in Schools. These are very beneficial and proper, and ought to accompany or follow their reading of Books of Morality and History, but are usually too soon imposed on Boys, when they can do nothing therein (but what they transcribe from others) for want of that matter which reading and experience must furnish them with. *Epistles*, as also *Colloquies*, are the first they begin with, and this with good reason; in that the writing of these will please them, and they will best be able to manage them, if Subjects suited to these ends, be fitly chosen. Such is the writing to an absent friend an account of some remarkable story, which they have seen actors in, or witnesses to, or in which they are some way concerned: Or when any of their Schoolfellows or acquaintance have been guilty of some fault, in reproving him: Or when any one hath done something eminently praiseworthy, in commending him. So when they are betaking themselves from School

to enter upon some trade or course of life, in cautioning, counseling and advising. But instances are too numerous. As these things in which they are concerned, or at least their friends, will tend to help and heighten their fancies; so they will be useful to them (whatsoever their profession shall be) to help them in writing handsomely and pertinently.

On which reason I would have these first penned in *English*, and afterward turned into *Latin*: (neither is this amiss in their first making of *Themes* and *Declamations*;) especially when on other grounds it is useful. This will not only prevent their stealing out of books or collections, but also whet their invention, when they must shew it in their mother tongue; help them to write true and proper *English*; put them upon expressing some things in *Latin*, which had the first written in that language they would have declined: And when the Master observes and rectifies whatever was less properly expressed, this will help their Style in writing in their own native language, which will be of advantage to them whatever ingenious course of life they add themselves to.

As the *Questions of Declamations* are best taken out of some History they have late

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lately read and are acquainted with the circumstances of, (of which before:) So the declamer should personate some Oratour of that time, and suppose himself in the place where the matter of the debate was, and one interested in the Controverſie. If that old question, whether *Carthage* should be destroyed, be the Subject: Let one of the declamers personate *Cato*, the other *Scipio*, or some other Senatours seconding what they had spoken, and directing their whole speech to the *Patres Conscripti*. So if that case at *Athens*, whether the Orators should be delivered up to *Alexander*, be the question: Let them (having acquainted themselves with all the circumstances of the History †) suppose themselves speaking to the Men of *Athens* as a Democracy: One of them declaiming in the person of *Demosthenes*, or some other of the Orators; the other as of one of the *Macedonian* faction, concerned (seemingly) for the safety of the City, more than for some few mens lives, whom he insinuates may well be spared, considering that if their

† V. *Plutarch Vit. Demosth.*

Eloquence be sometimes beneficial, 'tis as often hurtful to the community. By this, their fancy will be heightened, they become supplied with Arguments from the circumstances of the story, and are hereby taught to argue strongly and pertinently, when they become (at least in their own imagination) interested in the business. Besides, by this they attain not only a more perfect acquaintance with that particular affair which is controverted, but also with the State of *Rome*, *Athens*, and other Common-wealths and Kingdoms which are the Scene of the debate. Hereby withal, when Boys have been imployed about divers subjects, their genius and inclination will in part be discovered; the use of which I have already shewn.

Concerning all these several exercises that is of great advantage which *Quintilian* advises concerning Declamations: *Incipientibus danda erit velut præformata materia secundum cujusq; vires. At cum satis composuisse se ad exemplum videbuntur brevia quedam demonstranda vestigia qua persecuti, jam suis viribus sine adminiculo progredi possint. Nonnunquam credi sibi eos oportebit; ne malâ consuetudine semper alienum laborem sequendi, nihil per se conari & querere sciant. Quod*

satis

satis prudenter dicenda viderint, jam prope consummata fuerit precipientis opera. Si quid erraverint adhuc, erunt ad duccem reducendi. See the rest lib. 2. cap. 6.

Tho' the best way of learning a language is by reading good Authors that have written therein, by which at the same time useful things are attained together with words; and withall because hereby we best come to understand the proper use and importance of words, and what are most elegant and significant, when we read such who wrote in their own language in which they were Masters. Yet together herewith, the knowledge of the *Origination* of Words, gives a further insight into the knowledge of that language, and of others from which the word was at first borrowed: (As *Latin* words from *Greek*, and those from *Hebrew*.) And withall helps us in retaining the words, and their signification in our memory. *Vossius* his *Lexicon Etymologicum*, as also *Martinius* his, and his *Cadmus Græco-phœnix* will afford such Recreations: For such this work may be made by prudent management; and are indeed fit sports for young men, tho' too mean to be made the main business of old and learned men.

Tho' to be able to write (and much more to speak) *Greek*, be a great ornament, yet hath it very little use now, from our want of converse with the poor afflicted (tho formerly flourishing) *Greeks*. 'Tis true, that writing in this language, as it is in any other, renders us greater Masters of it, and hence better able to read such Books as are written in it. But certainly every learned person should endeavour both to write proper (and if it may be) elegant *Latin*; that hereby, when there is occasion, he may impart such knowledge, wherein he excels, to other nations: and withall to speak fluently, that he may discourse with Foreigners, in which English men are ordinarily charged as defective, which is occasioned from the disuse thereof. Hence we may collect what is fit to be done by us in these cases, viz. That tho' sometimes Boys be employed in Greek composures, yet the chief of their exercise should be *Latin*: And this be spoken in Schools, and constantly in the Universities, as the Statutes injoyn. Neither would I have young men ordinarily put upon the Imitating of *Homer*, as the learned and pious Dr. *Duport* employed himself, (or frequently in any Greek composure) in that I cannot discern any advantage to Learning.

ing or to the community to arise from
thence. But let our youth perform ex-
ercises either in *English*, to accomplish
them in speaking and writing in their
own tongue; Or else in *Latin*, as it is
the Universal language of learned men:
Or else in some *Modern* language, which
it is the interest of the Scholar to be ac-
quainted with, and able to write therein.
And therefore Mr. Cowly, in the insti-
tution of his School to be annexed to his
Philosophical College, would have the
Scholars to declaim in *English and Latin*,
as among the old *Romans* they used to
do in *Latin and Greek*.

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C H A P.

C H A P. V.

How Boys business should be made delightful, and their recreations improvements.

I Come now to that which I chiefly intended in this Discourse, viz. To shew how that toil, which necessarily attends the learning of Grammar, and the word of a Language, may be alleviated by intermixing things truly delightful, and as so highly useful and proper for the years: And withal how that Time that is spent, and is necessary to be spent in Recreating their Spirits; may be employed to their Improvement as well as Refreshment. In doing this I shall shew what those things are, the intermixing which will afford delight as well as profit: And how some of these things may be inculcated at vacant hours, and made part of their Recreations.

The chief of those things which I would have intermixed with their more toilsom Employment, is *History*, both *Civil* and *Natural*; the usefulness and delight of which, I have already shewn. Ordinarily indeed somewhat of Civil History is, and much more might be read in Schools with great profit. Now because the *History* of the *Holy Scriptures* is first in respect of dignity, and most of it so in order of time. And is not only necessary to be known as we are *Christians*, but also as it tends to accomplish us as *Scholars*; these being the best, if not only, Monuments of great Antiquity, and the Records of those many first Ages, of which other Writers are wholly silent, or (which is worse) monstrously fabulous; we having nothing, or very little, till about a hundred years before the beginning of the *Persian* Monarchy, but what is (to say no worse) very uncertain, besides what is delivered by the Sacred Writers: I would have these therefore read in Schools in order (it will be best done the first thing in the Morning, immediately before or after solemn acknowledgments to God for the last nights favours, and requests for a blessing upon the following days labours) the Chapter at a time. And after it is read

read, one or more examined, whom the Master shall think fit to call out, who shall tell what † is the History contained in that Chapter : And if they be Boys of a lower *Classis*, they should be asked questions thro' the *series* of the History in each Circumstance thereof. This will be still of farther advantage, if the Master explain any dark passage that occurs ; shew the order of Time in which the Affair was acted, if not set in the due course of time, as the History of *Job*, and others ; and Connect therewith such *Psalms* and *Prophecies* as have an immediate respect to the History. And if he tell them what considerable matters in Heathen Story fell out at the same time, as the Wars of *Thebes* and *Troy*, the building of *Rome*, &c. This might not be unuseful. If in order hereto the Master did immediately before read the same Historical passages in *Sir Walter Rawleigh's History*, *Archbishop Usher's Annals* (who often corrects the errors of the former and of others that wrote before him, especially where the *Assyrian* and *Baby*

† Such as belong to the Writing-School should be present at this.

Ionian Affairs fall in with those of *Israel* and *Judah*) Dr. *Lightfoot's* Harmony on the Old Testament, or any other Book or Commentator that may be useful to this purpose: This would improve both Master and Scholars, and tend to make them at the same time both Good and Learned.

As for other Historians before the Times of *Cyrus*, they are to be found in *Diodorus Siculus*, *Herodotus*, the first Book of *Thucydides*, and others, not fit for School-Boys, and are placed in order of time by many, as they fall in with the History of the Holy Scriptures. But many Learned Men, before *Ptolemies Canon* was found, were very unhappy in that undertaking; especially in things that concerned the Affairs of *Assyria* and *Babylon*, which happened chiefly by their following *Annius* his forged Authors, for want of better.

Those things are best rectified by the great diligence of Venerable Archbishop *Usher* in his Annals. But there are not many things in those Times that it is requisite to acquaint Boys with, unless it be the Affairs of *Ninus* and *Semiramis*, and then of *Sardanapalus*, and the Translation of the Empire to the *Medes*, the Expeditions of the *Scythians* and *Cimerians*.

ans, the *Messenian Wars*, and some such Histories immediately preceding *Cyrus*. I would not have Boys Memories stuffed with the mere names of the Kings of *Sicyon*, *Argos*, or other Cities of *Greece*, nor with those of *Egypt*, *Assyria*, or the like; there being many of them (as I suppose) Fictitious, however of no use to be known, when left on Record without Action to make them memorable: Especially when all the use I can conceive thereof, is, that we may refer any remarkable Actions of that Age to the time of such a King, which may be better referred to the Times of the Judges or Kings of *Israel* or *Judah*: Or else to the Years of the *Olympiads*.

There are indeed in those Ages which the *Greeks* call Fabulous, the Expedition of the *Argonauts*, the Wars of *Thebes* and *Troy*, and some other things, which it is almost necessary to acquaint Boys with, in order to the understanding of many Ancient Poets: And therewith an account of the Heathenish Gods, and the rest of their Mythology. It were well if there were a Book composed for this end, fitted for Schools: Wherein should be declared how the Sons of *Noah* were of one Religion as well as Language; what the Principles of natural Religion are, at least

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least so far as it respects the *Worship of One God*. How *Idolatry* and *Polytheism* (so far as can be discovered) came into the World; what progress it made in divers Countries. And withal, a particular account should be given of the Gods of the *Egyptians*, *Syrians* and others, mentioned or alluded to in the Holy Scriptures, as *Baal*, *Astaroth*, *Molech*, *Dagon*, &c. As also of the *Greeks* and *Romans*. And herewith the Fabulous stories of those Ages, in order of time so far as it can be deduced. In which, as it will be fit to take notice of the *Vanity* of the *Heathens* in their Religion, so to observe somewhat of that *Learning* and *Wisdom* which is supposed to be couched under those Tales: As also to shew how much of true story there is probably contained in the story of *Minos*, *Dedalus*, of *Perseus*, of the *Argonauts*, of the Wars of *Thebes* and *Troy*, and the like; after a full Narrative of those things, as delivered by Poets; as we find *Plutarch* doth in the Life of *Theseus*. *Ovid's Metamorphosis*, as it gives us an account of these Fictions, as well as for the ingenious Poetry, is fit for Schools: Yet not so as to supersede the Masters caution in reading Poets, while he declares the vanity and wickedness

edness of the Religion of the Pagans. And, in truth, it is an inexcusable error in the Poetry, as well as the Theology of *Homer* and the rest, to present their Readers with an Adulterous *Jupiter*, a Froward Quarrellsom *Juno*, a Thievish Lying *Mercury*, a Drunken *Bacchus*, and other vicious Deities and Heroes. For when Reason would suppose *Gods* or Deified Men should be *Exemplars* of the highest Virtues, 'tis Ridiculous and Abominable that these should be brought on the Stage as Debauched *Devils*. Hence the usefulness of such a Book, as I have already mentioned, which both shews the rise, and detects the Vanity of the Heathens Superstition, will farther appear. And if such a work were compiled, it would answer what *Tertullian* with his wonted severity objects against Schoolmasters teaching the Names, Genealogies, &c. of the Heathen Gods. *De Idolol.* c. 10.

In the Writing of such a Book, it would be convenient not only to consult *G. Vossius*, or any other learned person that hath written of the Rise and Progress of Idolatry, *Bochartus* his *Phaleg*; but also to read both the ancient Poets, especially *Homer*, *Hesiod*, *Virgil* and *Ovid*, and the Tragedians, and whatever may be found in *Herodotus*,

Herodorus, Diodorus Sic. Thucydides his first Book, and some pieces of *Plutarch*, and in other Ancient Heathen Historians: But also to read what the first Fathers of the Church have written to expose the Follies of the Heathenish Superstition, as *Tertullian, Lactantius, Arnobius, Minutius Felix*, and the first Book of *S. Augustin, de civitate Dei*, and others that wrote on that Argument about that time; *Eusebius de preparat. Evangel.* And also *Macrobius* his *Saturnalia*, tho' in that Learned Book I have sometimes thought him too favourable to the Religion of the Heathens, and to be one of them, who when they saw *Christianity* ready to banish *Heathenism* out of the World, were ready to put the fairest gloss and varnish on those Fables, which was a great part of their Theology. Till such a Book is Written, I know no fitter Book extant for this purpose, than *Galtruchius* his *Poetical Histories*: Which might well serve the foresaid ends, were somewhat premised concerning the Rise and Progress of Idolatry, and some other things before mentioned.

In order to Boys understanding of History, it is requisite now and then to spend an hour in teaching them the Situation of Countries in a *Globe*, or *Maps*, viz. such general things as the four parts of the:

the World, those Countries of *Europe* and *Asia*, as also of *Africk*, which have been Scenes of remarkable Actions, and thence chiefly occur in History: Some of the most noted *Rivers* and *Mountains*, as also observable Cities (as *Jerusalem*, *Athens*, *Rome*, &c.) leaving the further knowledge of these things to be then gotten when there is mention of them in the reading of History. To this end it would be requisite to have Schools furnished (if not with a Terrestrial Globe) with a Map of the World, with one of each of the four parts thereof, of the Land of *Israel*, and the adjoining Countries, fitted for the Holy Scriptures; of *Greece* and the *lesser Asia*, of *Italy*, of *Carthage* and its Territories, of *S. Paul's Travels*, and the like, to which recourse might immediately be made in reading the Sacred and other Histories proper for Schools; that whenever any mention is made of such a City, River, Mountain or People, their Situation might immediately be pointed to: By which means the Affair would not only be remembred, but Boys would be able in a little time, whatever History they read, to know the Places where the thing was acted. It would be likewise convenient to have *Petavius* his Chronological Tables, or some others, hung

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up in Schools, so that Boys might be able to reduce whatever observable story they read, or eminent Person they hear of, to the Age wherein he lived, or the thing was acted. And this is best done by referring matters of the highest Antiquity to such or such a time of the Sacred History, after to the reigns of the *Persian* Monarchs, then to the times of the *Macedonian* or *Grecian* Transactions, afterwards as they fell in with the *Roman* Affairs, and lastly to such or such a Century since Christ's time. This would tend to fix the passages of Ancient Times in their Memories, and help them to a clear distinct view of History.

While they are reading *Æstlin*, *Florus*, *Livy*, or other Histories, the Story will be a fit Subject of their Exercises, and hence become fixed in their memories. As if *Cyrus*, *Romulus*, &c. were given for the Subject of *Epigrams*, or rather (as being fitter for their years) the chief passages of such Kings reigns to be sum'd up in verse; and some remarkable occurrence proper for this, the Subject of *Declamations*. For this would tend both to help them to remember the History, and to heighten their fancies in their Exercise, when they are acquainted with each Circumstance of the cause, which, as O-
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rators, they are to manage. But this hath been handled already.

Another thing reducible to this head, is the knowledge of the *Olympian, Isthmian*, and other Exercises of *Greece*, the several kinds of *Games* there used, somewhat of the *Laws* thereof, and the *Rewards* given to the Victors, with other things relating thereto, which a prudent Teacher might so relate as to make it a matter of sport to the Scholar. This I particularly mention as it tends to illustrate several Ancient Poets, and (which is more to be regarded) several expressions in the New Testament, especially in *St. Paul's Epistles*. May not under this mention be made of the *Epocha* of the *Olympiads*, and this explained, when in Ancient History it is so often referred to?

By what I have propounded it may easily be understood how far I think Boys fit for reading of History, and what Histories are fit for them. They cannot read these with that advantage as Statesmen and Soldiers can, neither indeed are they fit to read the same Historians, which may be highly beneficial to these. However that knowledge they attain herein in their youth, will smooth and plain their way, when in their riper years they shall read

read them for higher ends and purposes: So that such things which are difficulties to others not formerly versed herein, shall be to them an even Level and a delightful Plain.

As *Civil*, so some parts of *Natural History* may be with pleasure insinuated into Children, in that they not only are capable of it, but also please themselves with it. Whence is it else that in their Childhood they take delight in gathering *Flowers*, keeping *Birds*, seeking their *nests*, and the like (which, how trivial soever discovers their *genius*;) but that they have then an inclination, and thence a fitness to acquaint themselves with things of this nature? Might they not then be taught, while sporting themselves with such things, the knowledge of several Plants and Animals, which might lay a foundation for a farther Skill in these things, when by Age they shall be fitted for such studies? Do not Boys with great eagerness desire to see any *strange sights*, as of *living Creatures* which they have never before seen, of such things as are bred in foreign parts, of any *monstrous birth* of Man or Beast? And will it not be convenient to gratifie this humour, as also to improve it, by shewing them at spare hours the *Pictures* of other

ther things in Naturalists, * or those observable things in nature which are discovered by the help of the *Microscope*, and other things, as occasion serves, such as *Eclipses, Comets, Meteors, &c.* If withal before they leave School they could be instructed by *Anatomy* in the structure of the Bodies of Animals, their several parts, uses, connexion and subservience to each other: Especially of the *Eye*, its Humours, Tunicles, &c. The *Heart* and the chief Veins and Arteries, and somewhat of the *Brain*; it would be highly conducing to their Academical Studies. In teaching of these things it will become us to intermix Pious Monitions concerning the Wisdom and Goodness of God, that appears in the excellent frame of the Bodies of Animals, the fitness of each part to that use it is designed, and the admirable contexture of the whole Body; which extorted even Hymns of Praise from *Galen* himself. So also to take notice of the same Infinite Wisdom and Beneficence, in the beauty, variety and singular use of Insects, Plants, &c.

* Disabusing them at the same time of those Errors which are admitted concerning many.

To this likewise I refer the knowledge of the *Planets*, and some of the most remarkable *Constellations*, and particular *fixed Stars* that are most observable. For this, abstracted from the motions of the Stars, is rather to be referred to *Natural History* than *Astronomy*, tho' preparatory to it. Now much of this will be fitly taught at nights to such as have in the day time been reading, in *Ovid's Metamorphosis*, the stories that have any reference to those *Constellations*; as those of *Perseus*, *Andromeda*, *Cepheus*, *Pegasus*, &c. If with the knowledge of those things they learn the Latin words for them, they will become deeper fixt in their memories than when they learn them from *Vocabularies* or *Januas*.

It may likewise prove a profitable divertimento to shew them any notable experiments which with their strangeness or novelty cause admiration and thence delight; such as some of those in the Lord *Verulam's* *Natural History* are, and many others more lately observed by *Harvey* and others. Now it is evident of what advantage these things will be to the Study of *Natural Philosophy*, and a strong inducement to them to be acquainted with the causes of them. How can any be skilled in what is written to any good purpose

purpose to shew the causes of Life, Death, Sensation, Sanguification, nay of the several Passions, without knowledge of the parts of the Body, the Heart, Brain, Nerves, &c. and their functions? Who can truly understand *Opticks* without knowing the formation of the Eye? Who will ever desire to know the reasons of the *Retrograde* motions of the *Planets*, and what is strange therein, who hath not first observed these things? But I must not multiply instances, having said some what of this already, and more will be said afterwards.

Proposing of *Riddles* is an usual Recreation among Boys. As the use of them among the Greek Philosophers (of which *Diogenes Laertius* gives us some instance and *A. Gellius* of others) should recommend them to us, so much more should the real advantage that redounds to youth from them; in that not only useful things might be thus taught, or however fixt in their minds, but also their understanding and sagacity be exercised and improved in finding out the meaning of Riddle and when known, in considering their aptness to express what is couched therein. Such *Enigma's* might for this purpose be composed to declare things in Natural, Civil and Sacred History. I'll instance

that of *Cleobulus* delivered by *Diogenes*
Laërtius.

ὁ πατήρ, παῖδες δὲ δώδεκα · τῶν ἑκάστη,
 αἰετὶς τρεῖς κόντα, διὰ νδύχα ἑίδ' ἔχουσαι.
 μὲν λευκαὶ ἔσιν, ἰδὲν αἰδεαυτε μέλαιναι.
 ἄριστοι δὲ τὲ ἔσαι ἀποθνήσκειν ἀπάσαι.

Which may be thus Englished.

One Father had twelve Sons, to each of
 (whom
 Were thirty Daughters born of different
 (form :
 Some of them were grim black, some clear
 (and fair :
 All these do die, tho' all immortal are.

by which the *Year* is meant, consisting
 twelve months, and those of thirty
 days, which are still passing, and yet
 annually returning. This and others
 of this kind are to be reckoned among
 the not unprofitable sports (mentioned
 by *Quintilian*) which serve to whet and
 open Boys wits, *cum possitis invicem*

cujusq. generis questiunculis æmulamus.

When an æmulation is raised by propounding questions of several kinds to each other.

Many are the advantages of such Recreations. For hereby the genius of Boys comes to be known in a great measure and consequently what Callings and Studies they are fitted for. Of which see *Chap. 3.* Further hereby a great deal of folly is prevented, which usually infects those tender years, and influences the whole life: in that Boys by such ingenious divertisements become raised above those ill taught Vanities, wherewith the Age is often too much entertained and humour'd, and their Minds are possessed with things truly Worthy and Generous and themselves disposed to become virtuous and accomplished. After some use of these things they will take greater delight in these Recreations, than in Cards, Dice, idle chat, and other things which are but *Quinctilian* called *inervidita voluptate* lib. 1. cap. ult. where he discourseth of intermixing such useful divertisements with the learning of Grammar. *Cum grammaticus totum diem occupare non possit, nec debeat, ne discens animum tadio avertat: Quibus potius studijs hæc temporum velut sub*

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fidia donabimus? Besides all this, the knowledge of such things which younger years are capable of, lays a foundation for further advancement in learning; in that it helps the Understanding in the perception of things of the same, or the like nature; and withal assists the Fancy and Invention by supplying it with *Allusions, Simile's, &c.*

Another Recreation I must here name tho' inferior to whatever I have already named, and that is *Music*, especially *Vocal*: For *Instrumental* may be too great a diversion, unless to such who have a great propension to it. The Art of *Singing*, is not only a gentle accomplishment, but of great use as it fits us for that great part of the service of God, in singing his praises: a service not only venerable for its great Antiquity, but as it tends to quicken our Spirits, and thence to raise our affections when we are celebrating the goodness of our heavenly Father; and from hence to make us more lively and vigorous in the other parts of God's Worship. And certainly if the *Psalms* were sung in parts, and yet withal plainly and intelligibly, they would have this influence. (What advantage they will be of to Boys immediately, will be mentioned in its proper place.) I men-

tion this the rather, because this Art, in respect to singing of Psalms, seems to be decayed among the generality of the people of this Nation. Now certainly when holy Men of old (and this with God's approbation) have used this in God's immediate service, and in that part thereof, *viz.* Praises and Thanksgivings, which are part of our Natural Religion, and therefore as much a Duty now, as it was then; when with all the natural effects hereof in such services, when joyned with a pious devout spirit, are so excellent, as to be a small foretast of eternal joys: This (not to name what *Quintilian* hath mentioned l. i. c. 10.) should recommend at least this part of *Musick* to all truly serious Christians, and wipe off the aspersions cast thereon, occasioned by the abuse thereof in obscene and profane Songs, roared out by Drunkards in Taverns, or Beggars at Gentlemens doors: In that these no more reflect on Sacred Music, than the Vile Ballads, and filthy Songs, doth on Divine Poetry. When the best of things are liable to corruption; 'tis folly to reject any thing, when useful and excellent, on this reason because it is abused. Concerning this I would only add this caution; that none should be taught to sing, who are found

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on trial to have untunable Ears and voices:
 Nor any put upon learning Musick, who
 have not a propensity to it: Because these
 cannot attain the end here propounded,
 in that instead of Recreations they be-
 come troubles.

C H A P. VI.

*Of Recreations, the kinds and times for
the use thereof.*

HAVING thus shewn how some things which tend to accomplish the mind may be so managed as to refresh and recreate it : I shall now consider such things as are more commonly stiled *Recreations* both in respect to the *End* of them, and the *Time* and *Season* in which they should be used. The immediate *End* of them is to refresh the mind after *Studies* and *Labour*, and preserve the health of the *Body* : And therefore as we may conclude them necessary for *Students*, whose *Im*ployment tires the *Mind*, and impairs the health of the *Body* ; so we may know in what measure they ought to be used by youth, *viz.* That neither the denial hereof cause them to hate *Studies*, who incessantly tired with them, and hurt b
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them; nor excessive Recreations occasion such a love to sports, whereby the bent of their mind is after them, and they contract an habit of Idleness.

Sports are either such as are Violent, that strongly move the Body, and being rightly ordered preserve natural strength, and infuse vigour, and activity: Others are more easie and gentle, wherein the motion of the body is little, but such wherewith the Mind is wonderfully recreated; such particularly is Music, both of which have their advantages. Now when by Recreations the natural inclinations of Boys may be known and consequently their fitness for imployment; *Mores, sc inter ludendum simplicius detegunt*, saith *Quintilian*: When withal the use of violent Exercise at undue Seasons tends to the hurt of the Body, (Physicians observing that violent sports, immediately after Meals, fills the Body with Crudities,) which rightly timed is so much for their health; when the exercises themselves have so great an influence to create true Courage and Magnanimity in their minds; and to some may be of further advantage, as will appear presently: It cannot be below a Masters care to inspect and superintend these things. And if it be thought too great

a servitude to do this in his own person yet in great Schools, which afford Assistants, he may manage it by them. If he do this in any measure to those of his own family, it will quickly become Precedent to others.

Those exercises which are *Violent* ought to be used before Meals, on the reasons already named. The kinds thereof I dare not prescribe, but shall here give you the words of Mr. *Milton* concerning them: Which if judged in kind not practicable at Schools, may yet occasion others to think of somewhat else that may be more proper. *The exercises* (saith he) which I commend first, is the exact use of their weapon to guard and strike safely with edge or point: This will keep them healthy, nimble, strong, and well in breath, is also the likeliest means to make them grow large and tall, and inspire them with a gallant and fearless courage, which being temper'd with sensible Lectures and Precepts to them of true fortitude and patience, will turn into a native and heroick valour, and make them hate the cowardize of doing wrong. They must be also practis'd in all the locks and grips of Wrestling, as need may often be in fight to tug or grapple, and to close. Thus he directs, which exercises how

ver they may be thought of, as also for young Gentlemen Horsemanship and Dancing (that is, so far as it tends to regulate their carriage and to create in them an handsome confidence, so as with freedom to converse with others, not so much as to effeminate them;) I shall refer it to others, whether they be convenient or no. However I cannot but approve of what follows in Mr. M. viz. *that the Interim of unsweating themselves* (after such like exercises) *regularly before meat, may be taken up in recreating and composing their travailed spirits with the divine harmonies of Music heard or learnt: And so on: In which place he expatiates in the just commendation of Music.* However, it will be enough to cool, while those that can, sing their parts, (if it might be to an Organ,) and the rest refresh themselves with hearing them: For I suppose some other time allotted for the Learning of the grounds of Song.

The time after dinner, till it is fit for them to return to their ordinary studies, should not be employed in any violent exercise, but in such things as I have insisted on, in the former Chapter, viz. Shewing them in Maps the situation of Countries, of Cities and Places most

remarkable for greatness, Empire or Action, † and some such general things: Or sometimes shewing them some observable and withall delightful Rarities in natural History, such as are discovered by the *Microscope*, or are delivered by the curious observers of nature, or by others that have collected them. Sometimes by shewing them any *strange Animals*, where there is opportunity for it, or at least the pictures thereof in Naturalists: As those of Birds, in the History of the excellent Mr. *Willoughby*, sometimes the several sorts of *Minerals*: Sometimes the circles of the Globe, and other things thereof that are of a more general nature. Such like things, with others already named, and many more of the like nature that might be thought of, may entertain Scholars within doors, when heat or cold render it inconvenient to go abroad. But when the Weather is seasonable for it, it will be convenient to walk with them in *Gardens*, or *Fields* that are near, to initiate them in the

† The manner of the Romans incamping, &c. In *Lipsi de milit. Rom.* In the Pictures of the Book.

Knowledge of *Plants*: And to render it more grateful, to communicate some pleasant observations concerning *Plants*, such as are noted by that universally learned person, Mr. *J. Ray*, in his *Cambridge-Catalogue*, (as better suited to their years, than what is delivered in his more general Catalogue of greater use) as also the *Etymologies* of the names of *Plants*, observed in the *Appendix*.

Upon their return to School, I would have a *Psalms* sung in parts: Those that have skill in Song singing the *Bass*, *Altus*, and the like parts, the rest of the Scholars, that have tunable voices, singing the common tune. As this would fit them for this part of God's service, so it would for the present wonderfully refresh their minds, exhilarate their spirits, and send them back to their business with new vigour and alacrity.

After they have finished their Afternoon Studies, Mr. *Milton* would have them employed in Military exercises both on foot and horseback, to obtain the skill of Embatteling, Marching, Encamping, Fortifying, Besieging, &c. How far such *Martial Exercises* may be convenient to be practis'd either at Schools or the Universities, I shall leave others to judge. However that practice is necessary, which is in ordinary use, for Lads
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to spend an hour at that time in learning to *write*, as being a fitter season in respect to health than immediately after dinner: And after this *Arithmetick*. Accordingly, such as are fitted by a tunable Ear and Voice, might spend the like time in learning the grounds of *Music*, and after the knowledge and practice of the first rudiments thereof, to learn the ordinary Psalm tunes; which as being easie are best to begin with, and on other reasons already mentioned proper to be learned: Which, so soon as ever they are so well skilled in, as to sing in parts, will afford a more exquisite pleasure, than other ordinary childish sports. This I have been informed is the practice in some parts of *Germany*, and that Boys go to the Music-School with as sprightly a cheerfulness, as others to their common recreations. Where Musick-Masters cannot be procured, it would be well if the Master, or one of the Ushers had at least so much skill as to teach what I have mentioned already, which by constant practice would in a little time make a further progress. I write not this to exclude
 * *Horsemanship, Fenceing, Vaulting,*

* Plutarch vit. M. Cat.

(which

(which *Cato* in the best times of the *Romans* taught his Son) or those Martial Exercises already named which may be useful to young Gentlemen where the thing is practicable; in that these may be learned after Music, or instead thereof, if they are unfit for it, or averse to it. But I shall rather refer these things to the consideration of others, than add any thing further of my own.

Another thing would be a useful and pleasing diversion for young Men in clear Evenings, viz. To shew them the *Stars*, especially those about the *North-pole*, and some other remarkable *constellations*, and to compare their observations with the delineations of those *Asterisms* on the *Globe*: Especially when reading in *Ovid* or else-where, any stories that refer thereto: Or about the time they are taught the use of the *Globe*. Also to acquaint them with the *Planets*, and their motions. But of this I have discoursed already. Only let me add, that where any have the advantage of a *Telescope*, it would not be amiss to shew them the *Medicea Sydera*, or Moons about *Jupiter*, the Stars in the *Galaxy*, those various things that have been observed in the Body of the Moon, &c. The sight of such things, to such as take pleasure in these
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contemplations, inkindles in them a greater love to Learning, and causes them to aspire after a larger proficiency therein.

Among some of those Recreations that I have named, *Dancing* is mentioned, not as if I intended any thing which might any way effeminate the minds of youth: But only as it hath a tendency to *regulate* the carriage of their Bodies, and to help them to a genteel behaviour in their converse with others, and their addreses to them; by which they may be imboldened to speak to any persons as their occasions call them, and yet know how to express a due respect towards them; which is a matter of great concernment to Men in the time of business and Action, and for want of which they often miscarry in managing affairs of moment, by either want of confidence in soliciting, or else by some *indecorum* in their deportment, rendring themselves less acceptable to persons of Courtly Education. Sr. *H. Wotton* therefore makes this one of his *Apophorisms of Education*: *Somewhat of the Gentleman gives a Tincture to a Scholar, too much stains him.* This he interprets by shewing, how that to be exact in the phrase of Complement or Gestures,

is pardoned by indifferent persons in those who have been otherwise buſied: How Mens pleaſing themſelves in a meer outſide, in ſkill of terms of Hunting and Horſmanſhip is derided, &c. Yet withal he thus writes: *He who adviſed the Philoſopher (altogether devoted to the Muſes) ſometimes to offer Sacrifice at the Altar of the Graces, thought knowledge to be imperfect without behaviour; which Experience confirms, able to ſhew that the want thereof breeds as much diſreſpect to many Scholars with the Obſervers of Ceremonies, as improper affectation moves diſtaſt on ſome ſubſtantial judgments.* He adds that Slovenlineſs is the worſt ſign of a hard Student: Which however if any think may be well diſpenced with in meaner perſons that are deſigned for any of the learned callings (tho in ſuch, a generous behaviour diſpels that baſhfulneſs which worthy Scholars have complained of in themſelves, as rendring them in ſome reſpects leſs ſerviceable to the world, and withal removes thoſe prejudices and inconveniences already mentioned:) Yet a neglect in this in perſons of great Birth and Eſtates is not tolerable: and therefore care ſhould be taken in their firſt years to prevent it, eſpecially when it may be done without

without the least detriment to their Studies, or effeminating their minds.

To this end some have advised, that young Men might sometimes act some *Comedy* or *Tragedy*; which if rightly chosen or compos'd for such purposes, might by acting form their carriage, and the committing it to memory and pronouncing with a right accent endue them with vigour and generosity. † For when *Dramatic* Poetry is next in worth to *Heroic*, and may be employed to the same noble ends of representing vice as detestable, and Virtue as truly amiable, and of insinuating true Aphorisms of Goodness and Wisdom: I know no reason, why a sparing use of such Poetry may not be made for the forenamed purposes. Such indeed is not to be allowed, which chiefly tends to provoke laughter, or evaporate the mind into froth and vanity, or to excite some amorous passion; much less such as tend to gratifie the Prophane or

Lascivious, which every Good man abhors. But when ingenious persons propound more excellent ends to themselves, their Composures will be answerable thereto: And such only ought to be used by youth. I know that the Lightness of too many Comedies, the intermixture of Oaths, and other things that are abominable, together with the abuses and inconveniences (to speak softly) which have been occasioned by the Acting of them have so prejudiced the minds of some sober persons, that they will not allow the use of them. Tho the judgment of such is too severe, who will deny the use of a thing which is of advantage, for some abuses which may easily be severed from it: Yet if I could imagine that any should have kinder thoughts for such Abuses from any thing which I have written, and much more if any hence be induced to any bad practice; I should wish that these papers had been thrown into the fire, rather than have seen the light. I will conclude this with the words of the Lord *Verulam*, near the end of his sixth book of the *Advancement of Learning*. After he hath told us, that the culture and maintenance of Minds in young and tender years.

years hath such a forcible operation (the
 unseen and not obvious to every man
 observation) which neither length of time
 or assiduity and contention of Labour in
 riper age afterwards, can any way con-
 tervail: He gives an example of this
 which, saith he, if it be made Professory
 is ignominious; if Disciplinary, one
 the best qualities. We mean Action upon
 the Stage; as that which strengthens me-
 mory, moderates the Tone and Empha-
 sis of voice and Pronunciation, compose
 the Countenance and Gesture to a Deco-
 rum, procures a good Assurance, and like-
 wise inureth Youth to the Faces of Men.
 But when we should be more careful
 to preserve the Minds of Youth from
 Vice and Folly, than to regulate their
 Mein or Bodily deportment; not only
 the utmost Deligence should be used
 in the choice of Plays, but also In-
 structions should be given them con-
 cerning the Nature and Ends of Dra-
 matic Poetry, viz. To represent the
 odious nature of and wretched Consequence
 of Improbability, and the loveliness and
 Excellent fruits of true Virtue; and
 by these at the same time to please and
 to instruct the Spectators. Alio we
 should shew, how these have been per-
 verted, and what abuses have crept up

on (the) the Stage, while the Poets studied
 y man more to gratifie the Levity of Men,
 of tim than to better their Morals. To this end
 pour let them read the Ingenious and Judici-
 y coun as Books of Mr. Collier of the Immorality
 of this the Stage,

effery I shall here add one thing, viz. That
 one there are several sports, tho in them-
 on up selves ingenious, that are unfit for stu-
 ns m dents, as particularly Chess; in that
 Empha they too much fix the Mind, which
 mpose ought by Recreations to be relaxed,
 Dec besides that they consume a great deal
 d like of precious Time which might be bet-
 Me ter employed in more useful Recreations.
 carefu Concerning such games the ingenious Au-
 from thor of the *Winter evenings Conference*
 the thus speaks, pag. 19. I scarce think them
 on Sports, they are rather a counterfeit kind
 e use of business, and weary ones head as much
 so In as real study and business of importance.
 a con So that in the use of them a man only puts a
 Dra cheat upon himself, and tickles himself to
 t the death: For by applying himself for delight to
 quent these busie and thoughtful Games he becomes
 and like a Candle lighted at both ends, and must
 and needs be quickly wasted away between
 e and Jest and Earnest, when as both his Cares
 o w and his Delights prey upon him. Only
 per let me here add, that if there be
 t up any whose genius prompts them to
 or any

any sport which intends their mind or are of so volatile a wit, that stands in need of being fixed: It will be proper to put such upon *Arithmetical* sports, which may be of future advantage to them, after they have attained some competent knowledge of the first parts of *Arithmetic*; or some other *Mathematical* Recreations, which may be suited to such a purpose.

And thus I have finished the first part of my work, *viz.* Giving some Directions to improve that part of time which is spent at Grammar-School. In my reflections thereon, I do not find that I have intrenched upon the privileges of the Universities, in drawing any part of those Arts and Sciences which they challenge proper to be taught there, to Grammar-School. Tho I have good Reason to think that even those things, which are now taught at Schools, were formerly taught in the Universities; when there are not only Readers of the *Greek* tongue and of *Humanity*, (for those may be well supposed to perfect what was only begun before:) But also *Greek Grammar* Lecturers. Now as the teaching of this at Schools, and so of *Arithmetic* which is one chief part

of *Mathematic's*, is never spoken a-
 gainst as an encroachment upon the
 Privileges of the Universities : So
 much less can the teaching of *Civil* or
Natural History, which the universities
 do not confine to themselves, as if
 they were peculiar to them. These are
 indeed excellent preparatives to Philo-
 sophy, (tho of little use to the art of
 wrangling,) which is and ought to be
 there taught, and consequently of great
 advantage in order to that study.
 Neither can I imagin that any thing
 which I have propounded will keep
 young men too long from the Univer-
 sities: Which I know some are ready
 to imagine them fit for, when they
 have attained so much *Latin* (together
 with a smattering of *Greek*,) as to be
 able to understand Systems of *Logic*
 and *Philosophy*, and to be able to talk
Latin enough to serve them in Disputa-
 tions. But such Men confine true learn-
 ing within too narrow limits, and have
 too low thoughts of the Universities,
 while they restrain the advantages
 thereof to those mean purposes, as may
 be collected from considering wherein
 true Learning consists; of which I have
 discoursed already. Besides, a too ear-
 ly removal of Lads from School tends
 to

to their hurt, and to the hindrance of their progress, and oftentimes to discourage them when they find themselves so much inferiour to their contemporaries. Whereas were they able to master any ancient *Latin Author* who wrote in Prose, and most Poets to understand a *Greek Author*, so as to read it with no great trouble, to write good *Latin* according to the propriety of the language, and to speak ordinary *Latin* readily; besides, had they attained some skill in *Hebrew* and made some entrance into the knowledge of *History*, and of other things of which I have already spoken: They would then love their business, delight in studies, and in all likelihood make considerable proficiency therein. Their being of riper years, at their admission into the Universities, would be their advantage; in that their *Judgments* usually ripen with their years, and hereby they become fitter for *Rational Studies*. Now I add, were every portion of time improved to the best advantage, and the former course diligently followed they might attain the same measure of School

School-learning, together with the
forementioned accomplishments, at the
same Age with others.

I am sensible that there is one con-
siderable Objection against some things
which I have named as the proper work
of Schools: *viz.* That considering the
Prudence and *Learning* which is requi-
site in one that will teach all this, and the
trouble that necessarily accompanies it, to-
gether with the *small encouragement*
that is given to such who spend them-
selves in this work; none will under-
take this employment who are in truth
destined for it, and consequently the pro-
fession before laid down must needs fall
to the ground.

I wish I were able to answer this
Objection in reference to all parts of
this Kingdom. It cannot but be owned
that how slightly they are esteemed in most
places with us, tho in antient times so
highly honoured; how mean and for-
lorn their Salary is in many great Towns,
and some considerable Cities, and such as
are so far from encouraging a deserving
person, that it is scarce sufficient to
provide bread for his Family, without
undertaking some cure of souls to-
gether with his School, by which he
can

can do neither of them well. This should excite worthy publick spirited Gentlemen, to consult herein the good of their native Country, and the welfare of their posterity, by endowing such Seminaries; and this not so much by founding new Schools as being Benefactors to old foundations: Or at least to encourage worthy men, who are fitted for and diligent in that employment, during their continuance in it: And this especially in great Towns and Cities which are at a greater distance from *London*. For as thereabouts there are some Schools well endowed, by reason of the Gentry that live in those parts, the flowing of the riches of the Kingdom that way, and hence the allowances and gratuities given deservedly by Parents to the Teachers of their Children; there is a considerable encouragement for such worthy Men, whose station is thereabouts. And if such do something extraordinary to the improvement of their Scholars, when taken notice of, their esteem and encouragement proportionably increases. It is to be wished that the like were in no other places: and that the great

This care were used in the choice of
 school-masters, a good character of
 which is laid down in the Treatise
Education of Young Gentlemen, Ch. 3.
 Now in such Places, where a due en-
 couragement is given to Masters, why
 the method of Education here delivered
 may not be practised, I understand not.

G

CHAP.

C H A P. VII.

*Learning to be perfected in the University that was begun at School
Some things proposed to Tutor*

THUS far my discourse hath had chief respect to Grammar School the work of which is only to teach the first Rudiments of Learning, and to smoothe the way that the following Ascent may be more plain and easie. Whatever is taught there in any kind of Learning (unless *Grammar*) may well be supposed imperfect: And thence we may suppose that the next Stage of their lives should be spent, (1) in perfecting what they have begun; and also (2) in learning other parts of knowledge to which they are yet wholly strangers.

strangers. All parts of *Humanity-learning*,
Oratory, *Poetry*, *History*, or
 the like that is begun at School, re-
 quire maturity of Judgment, and
 experience of Years, that any may become
 Masters in them: And consequently
 are to be pursued, when riper age,
 the advantage of further knowledge
 and Arts conducing thereto, their own
 observation from reading and experi-
 ence, may be great helps and further-
 ences herein; and the Examples of o-
 thers, together with hopes of honour
 and preferment, as spurs and excitements
 to them in their further progress. Youth
 naturally delights in *History*, especially
 such as is replete with excellent at-
 achievements, novelties and strange oc-
 currences, and (as I observed before)
 hence fit to read and remember
 ; Yet it is usually the lightest
 things, or such as are extraordinary
 and amazing that are attended to by
 ; When remarkable circumstances
 Actions, the connexions of Coun-
 sels and their Events, the errors and
 failings of Great Men in their coun-
 sels and actions, and other things that are
 most beneficial to Men (either in a
 private or public capacity) are only
 chiefly observed by persons of years

and judgement, whose interests, profession or purposes prompt them take notice thereof: Consequently all that can be expected from School are some beginnings, which may be foundation for a future proficiency therein, So likewise *Oratory* and *Rhetoric* are the product of Judgment and Fancy heightened and polished by Art and Observation, and the result frequent exercises; and therefore be prosecuted in the Universities, where great encouragement should be given to this kind of Learning, especially *Oratory*, as that which is of so singular use in humane affairs, however public concerns, by which men are enabled to speak good reason appositely, clearly and persuasively, on whatever Subject they shall have occasion to discourse; and hence necessary to such as manage public affairs, and to those who are employed in the noblest Professions. Now as the publick interest of a Nation pleads for the encouragement hereof, so are the Constitutions of the University of *Cambridge* framed to this end; where as *Logic* is prescribed as the work of the second and third years spent there, so is *Rhetoric* of the first, and this in order to

taking

king of the degree of Bachelour
 of Arts: By which it may be pre-
 sumed that the Founders meant not
 only the knowledge of a few Rules
 of that Art, but the reducing them
 to practice by frequent exercise.
 and I am sure that this is agree-
 able to the Statutes of most Col-
 leges, which not only constitute
 Lecturers for *Humanity* or *Rhetoric*,
 but also appoint *Declamations*, and
 these for Undergraduates as well as
 Bachelours, that by a frequent ex-
 ercising of themselves, and a con-
 stant hearing of others, they might
 by degrees arrive at some eminence
 in this Faculty. * I know the Lord
 Verulam supposes, that this, as well
 as *Logic*, is too soon taught, to
 striplings, who cannot as yet have
 collected that, † which by *Tully*
 is called *Sylva* and *Supellex*, *id est*,
Materia & *copiam rerum*; Yet
 with the leave of that great Person

* L. 2.

† Stuff and variety of things.

I see no reason why they may not begin with lesser things, and Subjects suited to their years and capacities, † and by frequent Essay rise continually towards a greater perfection, as Age ripens their Judgments, reading affords matter for their exercises, and their frequent exercises fits them to observe and collect in their reading that which may be subservient for their purpose hereafter. By this I doubt not but it will be granted, and I shall take it for a *Postulatum* that the work of the University is not only to teach *Logic* and *Philosophy*, and other things which students were formerly wholly ignorant of, but also to perfect such useful Learning, which they have before made some entrance into, both what hath been mentioned as also perfecting their stile, and giving them a further insight into Humanity-learning, the proprieties of Latin, &c.

† Supra Ch .4.

Having premised this, I shall take the confidence to recommend some few things to Tutors; whom I intreat to put a candid construction on what is here proposed, as being friendly advised, not magisterially dictated, or pragmatically obtruded. And that as I shall not be displeased with them who follow it not, so I desire they would not be displeased with me for the free offer of my Counsel, considering that it is at least well intended,

First, let them carefully prevent all discouragements and averfeness from study in their Pupills at their first entrance, especially in such who come thither, not to acquire a profession in order to a future livelihood but to accomplish themselves whereby they may become worthy and useful men †. Whereas therefore *Logical* subtilties and abstractions, with which they are ordinarily at

† Such discouragements often produce remissness, and thence ruin.

first entertained, tend to amuse them as if on a sudden they were arrived in another world, or at least become as Briars which render their way perplexed and unpleasant; It seems best to imploy them in some other part of learning, to which upon inquiry they are found best fitted, and most inclined. Neither should they be tyed to any one kind of Study to which they are found averse, notwithstanding the usual methods of reading, which may seem to plead prescription. And whenever they are initiated into any such kind of study, it should be instilled into them by degrees in a familiar way of discourse, rather than in formal Lectures: The main ends and use of *Logic* should be shewn them; the easiest part thereof read to them, reserving things of greater difficulty to a second survey; or rather what properly is *Logic* should be read, remitting other Notions, with which *Systems* of *Logic* are ordinarily clogged, to *Metaphysicks* as their proper place. Were only those things handled in *Logic*, which properly belong to it, and are subservient to the ends of that Art; it would become more facile and grateful to young Students. Who if

of slower parts, are discouraged, when at first they meet with such knotty difficulties; if of brisk Fancies, and delight in *Poetry, History* or the like, are ready to nauseate Academical Studies, when presented with fare so ungrateful to their palates. *Ramus* his *Logic* seems on this reason (together with some others) to have been formerly highly valued: And it may deserve consideration, whether it might not, when some of its defects are supplied, challenge its former esteem.

Secondly, endeavour to discover the Natural capacities and abilities of your Pupils, what improvement they have already made, and to what kind of Studies they seem chiefly inclined; by inquiry of such who have before-time had the care of them, (if it may be,) and by making trial of them your selves, by shewing them Books, and propounding to them things of great variety. When you have hereby found out what they are able to do, and what they are most delighted with, you may accordingly suit their studies. For the want of this due care, many young Gentlemen become discouraged in their Studies, and thence become first idle, and then debauched to their own ruin, and the public detriment, both which good men should

be careful to prevent : Of which I have spoken, Chap. 3. And withal, the *Universities* themselves suffer in the esteem of some unthinking men, if not of others ; by reason of the *little good* that some, and the real hurt that others receive from their abode in those places, that are designed, and may be improved, as Nurseries of Learning and Religion. Let each Tutor be careful that he contribute nothing to these things by his own neglects.

Thirdly, when you find your Pupils inclined to some particular kind of Learning, in which you know your selves to be less versed ; procure them acquaintance with such as prosecute such studies, or rather such as may be Masters and Instructors to them in it. Such are *Geography*, *Astronomy*, or any other part of the *Mathematics*, *Natural History*, in any of its parts, &c. Excellent therefore is the institution of Universities, and great the advantage of them on these accounts ; that young men may not only have the *example* of ingenious persons as a spur to industry, and the hopes of honour and preferment as a stronger obligation to Study ; but also have the opportunity of *converse* with others who prosecute the

the same studies, and the advantage of *Tutors* to direct them in whatever part of ingenuous literature they desire to be acquainted. For as there are public professors, whose work it is to read in the Schools in the most noble Professions and Faculties: So there might be found Learned persons who would be willing to instruct others privately in those parts of learning in which they excel. And indeed when it is so ordinary in the Universities for Men (tho no gremials) to be teachers of *Hebrew*, *French*, *Italian* and other Languages; as also of *Arithmetic*, *surveying*, &c. Why may not Fellows of Colleges be profest Teachers of some particular parts of useful Learning, and have their let-times in a familiar manner to teach some young Gentlemen, even of other Colleges (if need be) as well as their own? Suppose *Anatomy* was taught by any one, who might at particular times dissect the Bodies of Animals, sometimes to shew the contexture of the whole, sometimes of a particular part, as the *Eye*, *brain*, *heart* &c. And this not merely to make men good *Physicians*, but also good natural *Philosophers*. The like might be instanced in other parts of *Natural*

tural History, as *Plants*, *Minerals*, &c. And so in other Learning.

This minds me of advising (4thly) that some abstract of *Natural History* be read as a preparative to *Natural Philosophy*; in which there should be a short, but clear, account of the several parts of the world, and the various *Phænomena* therein, of which *Philosophy* gives, or at least inquires the Reasons. That the Universe consists of those parts above us which we call Celestial, and this inferiour world. That of the Celestial parts which we see, the *fixed Stars* are at the greatest distance from us: that in respect to themselves, they always keep the same distance, that they are distinguished into several Constellations which are represented on Globes, the Northern of which, not far from the Pole are always conspicuous to us. In reading of this, it will be convenient at evening to shew them some of the most remarkable Constellations. It may be convenient to tell them, that by Philosophers it is inquired, what the nature of the fixed Stars are, whether like the *Sun*, and have each their *Vortices*. And withal, that among these some times

times *new Stars* have appeared, as that in *Cassiopeia*, and others. And here *Comets* might be considered, (as being known to be above the Moon by their *Parallaxes*, and not *Meteors* in the usual acceptation of the word:) and whatever hath been observed by learned men of the History of them, that tends any way to discover the nature thereof, should be recounted. Further, that under the fixed stars, the *Planets* move, *Saturn* the highest, &c. What irregular Motions, there are, of *Mercury* and *Venus* especially, that there are disputes whether the *Earth* or *Sun* is Center of the Universe: And here the several *Hypotheses* of *Ptolemy*, and *Copernicus* should be laid down. That below the *Moon* we call the *lower world*; that some have next thereto fancied a Region of *Fire*; that in the Region of the *Air* are the *Meteors*, of the appearances of which as true an account should be given, as is possible, leaving the Reasons to be after sought into. Next to this the *Earth* should be considered, in respect to its self, what is lodged in the bowels of it, what grows or what inhabits on the Surface of it. In the first should be handled the several *Soils*, (as having a subservience to

to improving grounds) *Terra Lemnia*,
Minerals, *Stones*, *Metals*; as also
Springs that come from thence, and
slide along the Channels of its *superfi-*
cies into the Sea, of the *Seas saltness*
and *Tides*, and the variety thereof an
account should be given, so far as hath
been observed. Then some brief account
of the variety of *Plants*; in which
Mr. *Rays methodus Plantarum* would
be a great help: Then of *Animals*,
Insects, *Birds*, *Fishes*, *Quadrupeds*,
with some things most observable con-
cerning them, especially such things as
seem shadows of Reason: And then to
come to *Man* as the chiefest Creature
of this lowest world, and the most
proper Subject for our inquiries. The
Body of Man should be described in
its various parts, (in reading of which
some Bodies, if not of Men, yet
of some other Animals nearly resem-
bling them, should be dissected;) and
then in its operations, as in *Di-*
gestion, and therein the work of the
Stomach, *Lacteous Veins*, &c. the *Cir-*
culation of the *blood*, with the motion
of the *Heart*; the separation of the
watery parts from the blood by the
Reins, and its further passage thro the
Ureters into the *Bladder*; the separa-
tion

ration of the Choler by the *Liver*, and of its being lodged in *vesica fellea*, and its passage from thence, and use in the Guts. The noble Operations of our *Brain*, as the shop of spirits and of the *Nerves* that have their Original according to the accurate observations of the renowned *Willis*; and other things too many to be here mentioned. And then lastly the *Soul* with its noble Faculties of the *Understanding* and *Will*; as also the *Passions* with their effects as its instruments, tho operating by and upon the Body. And here the operations of the *Understanding*, of the *Will* and of the *Affections* should be laid down. Much of this is done already in the ordinary Systems of Philosophy, but sometimes not with that accuracy as might be desired: For this is a Subject (next to the contemplation of our Maker) of the greatest moment and as it respects our selves, and our chief part, challenges our greatest diligence about it; especially as it hath an influence on our Morals. All this I refer to *Natural History*, which relates matter of fact, of which such should be chiefly noted which are to be searched into by Philosophy. The whole should be concluded with adoring reflections of the Power, Wisdom, and Goodness of the great *Creator*, which are

are displayed in the Fabrick of the world, as becomes *Christian Philosophers*. In this History, care should be taken to observe, what things are *dubious*, and need a further search into them, as being but in part discovered; what things are but *probably inferred* from Experiments, tho the Experiments themselves are certain; and other things of this nature which now occur not to my thoughts. Such a Treatise would be an useful *Introduction* into Natural Philosophy, and cause Students to come with an appetite to search into the causes of them, and to discourse intelligently concerning them: Whereas it is ordinary for such to dispute at random about the causes of these things, when they have been wholly unacquainted with the things themselves. I would add one thing more in this place; that the *Nature* of the Soul, its faculties and operations, as also of the *Passions*, should be read as previous to *Ethics*; in that one considerable part thereof hath respect to the government of the passions, and their subjection to the superior faculties of the Soul. If it be still deemed expedient, that Students be acquainted with those *Metaphysical* notions of *Principles*; *Matter*, *Form*, *Privation*, *Motion*, *Time*, *Place*, &c. And so of *Elements*, *mixture* and the like: they may

may be read before, or after, an inquiry into the *Reasons* of things, and the connection of the several links of Natures chain, which is properly Natural Philosophy.

Fifthly, seeing *Oratory* is of so singular a use to Men when they come to be employed in any publick station, and this part of their lives is the chief time to lay the foundation thereof; let Tutors frequently employ them in such exercises as *Themes* and *Declamations*; by which their Reason and Fancy will be improved they acquire ability of writing rationally and pertinently, and likewise a good *Latin* Style, whereby they may afterwards be fitted to treat with, or communicate their knowledge to Foreigners. In perusing of which, they should shew them their errors, what is immethodical, what impertinent, what might have been added further, or spoken to better purpose; wherein their Style is too Low and abject, or too lofty and luxuriant: And if any thing be an imitation of *Pravicators*, (which they sometimes incline to, when they hear such trifles applauded:) They should caution them against this, by shewing them, that such things are only tolerated to refresh mens minds when tired with serious exercises, and

and that such as are imployed therein; (if wise men) value not themselves from these performances, but from such as are solid, rational and useful. And as they should note the failures, so they ought to commend whatsoever is praise-worthy in such exercises. Further, when the reading of Authors, especially the choice Latins, such as *Tully, Caesar, Livy*, &c. Hath so great a tendency to the former ends; they ought not only to enjoin them the reading of such, but also give them directions how they may read these to the best advantage. Withal, I wish that any Exercise could be found out to help men to *popular Oratory*, in which respect the Lord *Verulam* taxes our exercises as defective: Of which more afterwards. However, there is just Reason to impose the forenamed exercises on *fellow-commoners* as well as others, they being of so great a tendency to improve them: As also to cause *Undergraduates* to *declaim* in the publick Schools, as well as in Colleges.

Sixthly, it is of singular advantage at the first admission of Students into Colleges, to fit them with *Companions* of greater standing, of known sobriety and diligence, (if as Chamber-fellows it will be best,) who by converse may prevent their miscarriages, be Examples of Sobriety

ety

ety, Industry, and other things praise-
 worthy, and withal assistent to them in
 their studies, if at vacant hours they dis-
 course with them about the Subject
 and method of their studies. This many
 are willing to do, as it is useful to others
 and also to themselves: for this helps to
 clear their own Notions, and to recollect
 and treasure up that which otherwise
 might have slipt from them. These should
 be guides to them in their *Studies*, and in
 modeling and timeing their *Recreations*;
 in cautioning them against bad compani-
 ons, and in recommending such as are
 good; I mean such as are Sober and Stu-
 dious, and withal of the same humour, and
 delight in the same Studies, and in the
 same innocent Recreations. For some-
 times some have fallen into pernici-
 ous company from a love to Music, or
 somewhat of that nature, and from thence
 to a delight in the company of such as
 are skilful therein, who in other respects
 have been less desirable Associates. I need not
 say much to shew how beneficial this di-
 rection is; in that I am confident, that
 many whose station hath been in the Uni-
 versity, cannot but with pleasure reflect on
 this, and with thankfulness own Gods good-
 ness to themselves herein. I only add hereto
 that seeing the publick wel-fare, and the pro-
 sperity of many great and antient families,
 are

are concerned in the Education of young *Gentlemen* of great Estates and Quality; that it is highly requisite to choose for them some of approved worth and diligence to be their *Associates* for the aforementioned ends, and particularly intrusted with such a charge. Such, if faithful, will merit such Rewards, which a grateful Pupil or his Parent will as readily bestow: In that nothing can be more reasonably or beneficially bestowed.

Seventhly, It will be singularly beneficial to young Gentlemen, when of 2 or 3 years standing, in Vacation time, to travel over most parts of this Kingdom, (as at other times near the Universities,) having a prudent *Guide* to manage them, and help them in their Observations; to take notice of Monuments of Antiquity, *British, Roman, and Saxon*, such as *Stone-henge, Devils Arrows* at *Borrough-briggs*, the remains of some ancient *Camps, &c.* Also the places that have been *Scenes* of memorable Actions, where Battels have been fought, Kings slain and the like; the remarkable things of nature, which our Island is famous for, such as the *Wonders* of the *Peak*, but chiefly the *Minerals, Metals* or *Plants* any places are famous for, the Commodities of the Soil; as withal, curious *Structures* and pieces of excellent Architecture,

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useful *Engines* for draining or the like
 ends, *Mills* for making or perfecting *I-*
ron, Lead, Tin, &c. *Rare Manufactures*
 and in a word any thing whether *Natural*
 or *Artificial*, that may tend to advance
 Husbandry or Trade, or be otherwise
 useful, especially to the publick. So like-
 wise to view places of strength, *Harbours*
 for Ships, and whatsoever is observable
 concerning them. I'll not add any thing
 of their going aboard the *Royal Navy*,
 their learning the arts of *Navigation* and
Sea-fight, (if inclined hereto,) as being
 fitter for the next stage of their lives.
 Of these things the advantages are great,
 both to the persons themselves, and the
 Commonwealth. Hereby their inclina-
 tions may be known, their fitness for this
 or that particular Office or Employment
 wherein they may be serviceable to the
 Nation; if accompanied with prudent
 discerning *guides*, who may be able in a
 great measure from hence to make a judg-
 ment of them. Hereby likewise young
 Gentlemen will become publick spirited,
 and put upon studying what may be ad-
 vantageous to this Kingdom, and to the
 promoting its Trade and Wealth. Fur-
 ther 'tis an undervaluing of our Country
 as if nothing was in it worthy of obser-
 vation, and exposes young Gentlemen to
 the scorn of Foreigners who know other-
 wise

wise; when they giddily hasten to visit other Countries, before they are acquainted with what is observable in their own. Besides, they are less fit to travel and make observation in *foreign* Nations, who have not first done it in their *Native* Country.

I am the bolder to recommend this practice, when I knew it some time since undertaken by that late worthy and accomplished Gentleman *Francis Willoughby* Esq; and some other worthy persons, who I suppose are yet living, to their great advantage and satisfaction; for the most part in the company and under the conduct of that learned person, *Mr. John Ray*, as afterwards in their *Foreign Travels*.

Lastly, Above all endeavour to work in your Pupils hearts a *fear* of God, an awe of the Divine Majesty, a sense of his all-seeing Eye, of his almighty arm, and of his last judgment, to deterr them from sin; as also of his infinite *goodness*, his readiness now to assist and bless us in our worthy undertakings, and hereafter eternally to reward us, to encourage their obedience and strict demeanour. Inculcate such truths as may be excitements to a holy Christian life, and preservatives from sin. Confirm them in the belief of the great principles of all Religion, the

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Existence and Perfections of God, and
Immortality of the Soul; and in that
 which is the great foundation of Christi-
 an Religion, the *Divine authority* of the
Holy Scriptures. Put into their hands,
 to this end, such excellent *Vindications*
 of these, which in this last age have been
 published. Withal, put them upon the
Worship of God, both in private and pub-
 lick, and direct them in the manner of
 performing it: Shew them that God re-
 quires the Homage and Adoration of our
Bodies, and that it is senseless to deny
 this to God, whose they are; yet that
 the intention of the *Soul* is that which he
 chiefly respects, a worshipping him that
 the heart searching God with all our
 Soul and Mind; an addressing our selves
 with awe and Reverence, which suits dust
 and ashes before an infinite Majesty, and yet
 with delight and joy, as waiting on our Hea-
 venly Father. Recommend to their serious
 perusal such Books as may be helps to them
 in their service of God. Such as the pious
 Tracts of *Dr. Comber* on the Liturgy; that
 they may demean themselves aright in each
 part of the Publick Prayers, and bring affe-
 ctions with them suitable to that sacred im-
 ployment of adoring the King of Heaven.
 Shew them also the necessity and usefulness
 of *Private Prayer* and secret addresses at
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the throne of grace, to acknowledge those personal mercies, both constant and extraordinary favours, that God hath vouchsafed to them; to confess their particular offences which they have committed against God; and to beg strength against particular temptations, the confirming of graces which are most weak, and the subduing such vicious habits which they find most prevalent in themselves as also for obtaining Blessings which concern this present life. Advise them to do daily, (or however frequent) reflection on the *mercies* they receive from God as the matter of their daily praises; and of their *daily failings*, as matter of the Confession, and of requests to God for assistance against the like sins. Shew them how this practice is a means to preserve their integrity, to grow in grace, and in a word to become excellent Christians. Put them upon frequent communication of the Body and Blood of Christ in the *Lords Supper*, in obedience to Christ's command, in compliance with the example of the first and best Christians, and for the great advantage thence redounding to themselves. Shew them, how the reviving of the love of our dying Saviour in that solemn commemoration, will kindle and keep alive their own love

the gracious Author of their Redemption ;
 that the renewing of that solemn vow we
 made in our *Baptism*, laies a new obliga-
 tion and hence affords us a new argument,
 to walk in all holy conversation and godli-
 ness; and withal, that herein we derive
 new power, strength and vigour to walk
 in the ways of God, which in that Ordi-
 nance he conveys into the Souls of his
 faithful Servants. I am sensible that in
 this I exceed my bounds; in which do not
 wonder at me, when the happiness of so
 many young Men, the honour of God, the
 retrieving of Piety, and the welfare of the
 Church of God in this Kingdom, so much
 depend upon the seasoning of the minds
 of the chiefest of our youth with religi-
 ous principles. This is the best means to
 make the Church of England a flourishing
 Church, when hereby it shall have truly
 pious persons for its *Pastors*, and its *Pa-*
rochians. Nothing sooner hastens the ruin
 of any Churches peace and welfare, than
 the impiety and dissoluteness of its *Clergy*;
 because such cannot seriously perswade to
 holiness, which they are strangers to,
 and however have no ground to hope for
 any good effects of their persuasions, when
 their lives oppose their Doctrine : When
 withal *Atheistical* persons hence take oc-
 casion to traduce a Church, that its reve-

nues may become their prey; and *factious* persons to represent personal crimes as the Errors of the Constitution, to withdraw its members from their obedience and Subjection. And certainly then, nothing can better prevent this, than the early infusing of Religious principles into the *chief* of the *Laity*, and especially the *Candidates* of the *Ministry*. Nothing withal can more tend to preserve this Kingdom in Peace and Tranquility, than to implant the fear of God in the hearts of *young Gentlemen*, whereby they will be *subject to the higher powers*, faithful, loyal and obedient *for Conscience sake*, and maintain such a Christian courage, as not to prostitute their consciences to advance themselves to Estates or Grandeur, or through Covetousness or Ambition or other vile lusts to disturb or betray the Kingdoms happiness and tranquility.

C H A P

C H A P. VIII.

*Some things humbly propos'd to the
Governours of the Universities.*

I may reasonably hope that what I have propounded in the former Chapter will admit of a favourable construction, being only addressed to private *Tutors*. But for a private obscure person to address himself to those *Venerable Societies*, or the *Reverend Heads* thereof, will I fear be deemed *Presumption* and *Arrogance*. Yet when most of those things which I shall offer to their consideration are what *others* (and some of them of great name) have recommended; and when withal I propound these things with all *Humility* and *submission*, being ready to unsay whatever shall fall under the *Censure* of those *Places of Literature*; I may safely promise my self a freedom from such imputations.

The *First* I shall propound is that of the Lord *Verulam* in his second Book of the *Advancement of Learning*, not far from the beginning. *Another defect* (saith he) to be observed by us (indeed of great import,) is, a neglect in those which are *Governors in Universities*, of *Consultation*; and in *Princes and superiour Persons*, of *Visitation*; to this end, that it may with all diligence be considered and consulted of. Whether the *Readings, Disputations* and other *Scholastical Exercises*, anciently instituted, will be good to continue, or rather to *antiquate* and *substitute* others more *effectual*. And then having cited that of *King James*, That in all usages and *Presidents* the times be considered wherein they first began; which if they were weak or ignorant it derogateth from the *Authority* of the usage and leaves it for suspect. He then inferrs; therefore in as much as the *Usages and Orders of Universities* were for most part derived from times more obscure and unlearned than our own, it is the more reason that they be re-examined. He propounds two things, I shall only repeat the latter, as being of great concernment; the former I shall have occasion afterwards to mention. *An instance* which I shall set down as an error now grown inveterate, long ago in the *Universities*,

is this; that in Scholastical Exercises, there useth to be a divorce, very prejudicial, between invention and memory: For there the most of their Speeches are either altogether premeditate, so as they are uttered in the very precise form of words they were conceived in, and nothing left to Invention; or meerly Extemporal, so as very little is left to memory: Whereas in Life and Action, there is very little use of either of these apart, but rather of their intermixture; that is, of Notes and Memorials, and of extemporal Speech: So as by this course, exercises are not accommodate to Practice, nor the Image answereth to the Life: And it is ever a true Rule in exercises, that all, as near as may be, should represent those things which in common course of life use to be practised; otherwise they will pervert the motions and faculties of the Mind, and not prepare them. And for the truth of this he appeals to Academicians themselves, who are sensible of this when they come to the Practice of their Professions, or set themselves to the management of publick business or affairs of State. And certainly that person who can propound a way to correct this error which that noble Writer, who observed it, hath not done, will deserve well of the Universities and of future Ages.

I shall humbly crave leave to name another thing as strange, and that deserves animadversion, which owes its original to the Ages wherein the *Schoolmen* were the only Scholars, and they too great adorers of *Aristotle*; viz. that our whole *Philosophy* both *Natural* and *Moral* should be borrowed from *Heathens*, when they wanted the foundations of Both. Of *Natural Philosophy*, in that they were ignorant of the true Origin of the World, as it is delivered by *Moses*. For one main design of the Gentiles in their *Physicks*, was to give an account of the Origin of the Universe; some with *Epicurus* fancying that it was made by a casual course of *Atoms*; and others otherwise. *Aristotle* observing the folly of those suppositions, following *Lucanus Ocellus*, took up that uncouth *Hypothesis* of the Eternity of the World, and suited his Notions to that Principle. Now when among all Christians 'tis acknowledged, that these things are false and absurd, and that we have a certain account of the Original of all things from God himself, who created them: Why should we not make this Latter (I mean the first Chapter of *Genesis*, which we have explained to this purpose by Sir *Matth. Hale*, *Origin of Mankind*, *Sect. IV. Ch. 2.*) the foundation of *Natural Philosophy*, and the writings

writings of that justly admired Writer, *Aristotle*, and so of others both Antient and Modern, as helps in our further inquiries into the works of Nature. Had *Des-Cartes* laid this as his foundation, and not imitated them who had no other guide but probabilities, in fancying first matter, its being put into Motion, its shaping it self by clashing into such and such Figures, &c. But had taken in the account of Gods creating the world, and gone on as sure principles, as he did in his excellent Treatise of the Passions; his Philosophy would have preserved its Reputation much longer than any (I suppose) dare now promise for it. Whereas such pieces of Philosophy, as those of the renowned *Harvey*, *Willis*, and others, which are founded on undoubted experiments and firm reason, will retain their Credit.

Now if Heathens were defective in the Foundation of their *Natural Philosophy*, much more were they so in their *Moral*; as being unacquainted wherein true happiness consists, as also with our *Duties* towards God, if not towards Men. I need not shew how defective the Heathens were in the first, what jejune Notions they had concerning *Happiness*; how uncertain they were of the *Souls Immortality*, and of a future state of Glory, whereas Life

and Immortality, and thereby a state of perfect felicity, are clearly brought to light by the Gospel. Hence the Lord Verulam (1. 7. of the *Advancement of learning*) speaks thus, *Those infinite Disputations and Speculations touching the supreme Degree of Good, which they term Felicity, Beatitude, the highest Good (the Doctrines of which were the Heathens Divinity) are by the Christian Faith taken away and discharged.* When Eternal life wherein true perfect happiness is alone to be found, is the gift of God thro' Jesus Christ our Lord; none can truly declare this but such as have received the knowledge thereof from the Revelation of the gracious Donour. In reference to the other part of *Ethics*, viz. *Virtues*, I deny not but that the light of Nature discovers much concerning them, so far as to leave Heathens inexcusable. But yet it may be justly questioned, whether such are the best Masters of Morality, who were (Rom. 1. 21.) *vain and foolish ἐν τοῖς διαλογισμοῖς αὐτῶν* in their discourses and reasonings, *ἐσὼν ἡδὴ ἡ ἀσύνορος αὐτῶν καρδιά.* At least whether *Christians* be not much better who have higher advantages of improving their reasons in these things, when acquainted with the divine precepts delivered in the *Holy Scriptures*. If we may suppose Gentiles fit to give us Instructions concerning So-
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briety, and government of our passions and appetites; concerning *Justice* and *Equity* (tho none answerable to that Golden Rule of our Blessed Saviour, *Whatever you would that others should do to you, do you even so to them*; which was so justly admired by the Emperor *Alex. Severus*, as received from the Christians:) However we have no reason to expect any thing of *Piety*, or the Duties we owe to God, from them *who turned the truth of God into a lye, and changed the Glory of the incorruptible God into an Image made like to corruptible Man, and to Birds, and to four footed Beasts, &c. Rom. 1. 23.* Besides the *Laws of Nature* are delivered in the *Holy Scriptures*, (on great reasons mentioned by Mr. *Hooker. Eccl. Polit. l. 1. §. 12.*) tho delivered with a new impress of Divine Authority. In this Transcript of them we most clearly read them. However we that injoy these sacred writings may from them easily discern in what respects *Heathens* erred in their reasonings, and mixed errors with great truths, and withall are best able to lay down Precepts of Virtue and Morality.

I mention not this to supersede our enquiry into *Nature's Laws*: No, I heartily wish that it was yet further prosecuted, viz. the *Reasons of Good and Evil*. We have had some happy *Specimens* of this

kind, and more might yet be performed in the clear deducing of each particular Moral Duty, by which it might be manifested to be a Prescript of Nature or a dictate of Reason. Dr. *Scots Christian life* might be stiled *Christian Ethics*, if it were not too mean a title for so good a Book, wherein our Duties are shewn to be necessary and conducing to our Happiness. But that excellent Treatise proceeds on Arguments proper to the *Christian Religion*, as well as from Principles of *Natural Religion*: The Subject I mention hath only respect to such things as are mere Dictates of Nature, or can be manifested to be principles of right reason of which I have written before, Chap. 2. Happy would it be, if the *Malmesbury Leviathan* would by *antiperistasis* produce so good an effect. For indeed nothing would be a clearer Refutation of the main principles of that bad Book, than a deduction of each of Natures Laws from undoubted principles; and nothing would more arm men against such wicked opinions, than by being much conversant in these studies. To manifest any thing to be a Law of Nature; there are too ways, (as I afore observed:) The First and Chief is, to evidence it to be a *Dictate of Right Reason*; that that must needs be Evil which opposes Gods Glory and the

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common Good: Or to shew, that it is a Rule of Life signified by the very order and frame of Nature: The other way is, to shew that all *Mankind*, that have not stifled the Dictates of their Souls, have agreed in the acknowledgements of such Truths.

2dly, That the Universities be furnished with such things which are *Instrumental* to advance Learning, and to assist industrious persons in the search of it. It must be owned, with a grateful sence of Gods goodness and the Founders bounty, that our Universities abound with helps and encouragements to Learning in greater measure than what Foreign parts afford, besides the splendor and magnificence of our Buildings to the honour of our Nation. That they are excellently well furnished with *Books*, *Globes*, &c. And somewhat with ancient *Coins*, *Medals* and other pieces of antiquity: Yet withal, it would conduce to their advantage, were they still better furnished with these, as also with ancient *Marbles*, and *Inscriptions*, *Transcripts* of *Ancient Records*, and other materials of *Histories*, especially of this Kingdom. Besides it would be of great use, if there were *Treasuries* of things of *Nature*; that *Cambridge* as well as *Oxford*, had its *Garden*, where a Student might acquire skill in Plants
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by help of a Teacher and his own diligence; as also *Skeletons*, *Repositories* for unusual and *foreign Animals*, and any *Rarities* in *Nature*, *Minerals*, *Gums*, *Stones*, *Gemms*, &c. Such likewise are such *Artificial* things, which are of use in the search of natures Works, as *Chymists Laboratories* and the like; concerning which the Lord *Verulam* speaks, (lib. 2. of the *Advancement of Learning* in the Proem) *In the generality set it down for Truth, that there can hardly be made any main Proficiency in the disclosing of the secrets of nature, unless there be liberal allowance for Experiments; whether of Vulcan, or of Dædalus; I mean of Furnace, or of Engine, or of any other kind. And therefore as Secretaries and Spials of State are allowed to bring in Bills for their diligence in the inquiry and discovery of New Occurrences and Secrets in Foreien Estates; so you must allow Intelligencers and Spials of Nature their Bills of Expences, else you shall never be advertised of many things most worthy to be known.*

3dly, That the Universities would do that, which the aforementioned noble person complains because it was not done, viz. Design fit persons to write or search into such parts of Learning, which are not yet sufficiently handled. And consequent-

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ly, that such as are of eminent station in those seminaries of Learning, would take especial notice of such young men who are of great Natural Endowments, and of unwearied diligence; especially if they have a particular propensity to any one kind of useful Learning, and probably of sufficient ability to bring it to great Perfection. Such being encouraged in their studies often prove eminent men, and blessings to Mankind. And therefore the encouraging of such will afterwards be remembred with singular delight by their Directors and Benefactors, if they live to see the happy effects of their Beneficence; if not Honour will redound to their Memories.

4thly, Another thing I would with all submission propound, viz. That Noblemen and Gentlemen might, together with other Learning, be taught *Horsmanship*, *Military Arts*, and other Arts which are now usually learnt in *French Academies*, and it may be is the best improvement that some of them bring from foreign Countries. For as this would prevent the loss and mispence of many hours, which are at best imployed in things vain and useless; so on this reason are these things fit to be taught in Universities, that Gentlemen may at the same time learn what will adorn their *Minds*, and that which will

will exercise and improve their *Bodily strength*, both which should be conjoined: That being true which one observes, that *as the exercise of the Body without the Mind breeds a kind of Cruelty, and Insolence with it; so the exercise of the mind without the Body causeth a kind of Niceness and Stupidity.* And it is evident, that such, as are wholly devoted to their Books, contract a nice bashfulness, become less fitted for business, and are averse to a free Generous conversation, and the employing themselves to do good in a publick station. Further, this would tend to furnish the Kingdom with persons fit to command in War for its defence and security: and lastly, make travelling beyond-Sea (of which we daily find the bad effects) less desirable. I am sensible of some inconveniences that may accompany the practice of this thing: Yet I doubt not but that they may be prevented by a prudent care in the choice of sober and discreet Men, who shall be appointed, or at least allowed, to teach the use of their Weapons, Horsemanship, &c. and of others, who as Officers should train and exercise them in Military employments. But of this here's enough or too much for me to offer.

The other two I might well omit, in that since I wrote them some years since,
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care hath been taken of both in *Cambridge*. Yet I'll name them, that seeing my thoughts have concurred with theirs in these, my other Proposals may meet with the kinder acceptance.

5/y, That great care may be taken, that such be duely qualified on whom degrees are conferred; both to maintain the Reputation of those Nurseries of learning, and to secure the Honour of those degrees, that the Hopes thereof may be an encouragement to Learning and Virtue. Chiefly, that care be used in bestowing the Degree of *Bachelor of Arts*, in that this is considered as one Qualification to admit any into *Sacred Orders*, because the University hath thought them worthy of that Degree: Which when bestowed on unworthy ones helps to fill the Church with illiterate and ill Clergymen. Ignorance indeed of some *Logical* or *Philosophical* Niceties contained in Systems should not become a *remora*, if they are skilled in other useful Learning. And, seeing this degree is one Qualification for Admission into Holy Orders, why should not at least the Knowledge of the *Greek* of the *New Testament*, be one part of their examination; - when it is so considerable a preparative for the understanding of the *Holy Scriptures*,
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and consequently of teaching them to others.

6ly, That *Masters of Arts*, chosen for Learning and Prudence for this end, might *preside* in *Disputations* in the *Sophisters Schools*; who should be obliged to give an account both of the performances of Opponents and Respondents in order to the conferring their Degree on them. Might not likewise *Declamations* become an exercise for *Undergraduates* in the Schools, both to encourage Oratory, and as a way to understand the abilities of Questionists, the *Proctor* or some other eminent person being obliged to be present thereat, and to give their thoughts thereof, as in *Disputations*?

I'll take the confidence to name one thing more, that seeing the *Parfimony* of the *Jesuits* Colleges and of others is by some cried up in derogation to our Universities, care might be taken, so far as is possible, in retrenching expensive practices, however introduced: And that such, whose Actions are eyed by the younger sort as their patterns, might become Exemplary in their Frugality.

These few things seem to deserve the thoughts of those Reverend persons, to whom the Government of the Universities is committed; which I hope they'll not disdain

disdain, because offered to them by an Inconsiderable Person. If any from hence take occasion to detract from the Universities, they act most irrationally in that when there are so few things to be rectified, this evidences how excellently they are Constituted. If any take occasion to calumniate the *Discipline*, (tho they approve of other things,) and that on this reason, because many have there miscarried : I would intreat such to consider, how places for Education could be better constituted : Where each young Scholar is placed under the care of a *Tutor*, whose work is to inspect his Pupils manners, - as well as to instruct him in Learning : That each College hath its *Deans*, besides the *Heads* of the College whose work extends to the whole house ; that where Tutors are remiss, or unable to see the failures of such as are under them, these may redress them : That the University hath its *Proctors*, whose Province extends throughout the whole University, to observe and punish the misdemeanors committed abroad. Let such name any place, where there is a multitude of Youth, an age prone to Vice and Folly, where there are not the like miscarriages as in the Universities. And whether it would be just in any to tax a private Family, or the Master of it, only

ly because one of his Sons or Servants were extravagant? And much more whether it be not unreasonable in any Parent to blame the Universities for his Sons immoralities, when they carried them from home with them? Such (as *Quintilian* speaks) *soluti et fluentes non accipiunt in Scholis mala ista, sed in Scholas afferunt*: tho 'tis probable they become more exorbitant when they meet with companions like themselves, that will still further influence and corrupt them by their lewd Examples.

C H A P. IX.

Directions for young Students in the University.

I Shall not prosecute these things any further, nor propound any thing more to those *Reverend Persons* to whom it belongs to regulate those affairs: In that it will be too great a condescension in them to take notice of what falls from my Pen. I will therefore conclude with some directions to young Students, for whose sake immediately (tho from thence for the sake of this Nations future welfare and prosperity, and the honour of Almighty God) this whole discourse is written, and from whence therefore I may presume to hope for a Candid acceptance of what I intend for their Benefit.

I. Value your time and each portion of it, as that which being past can never be recalled: and therefore take care to improve every part thereof to Gods honour, the accomplishing your selves, and doing good to others; all which may be
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at the same time effected, in that the hours you spend in *Recreating* your selves may be employed for your *accomplishment* as I have already in part shewn, *Chap. 4* and *5*. Be careful of your younger years as those which tend to make you good learned and useful Men: And chiefly take care of that time which you spend in the *University*: Not only that you may answer the Ends of your Parents cost and the Founders bounty; but also as those places afford such opportunities of improving your selves, which, if you neglect, you are never likely to enjoy the same elsewhere in all respects to your advantage: I mean, what you have from the care and instruction of *Tutors*, the variety of *Exercises*, the excitement you have from the *Example* and encouragement of others, the benefit of converse with such that study, and such that teach each part (almost) of good literature, and (if Graduates) the advantages of *Libraries*. When therefore you are at your study, intend your minds therein and ply it with the greatest diligence. If you find your selves indisposed for such studies which require intenseness of Mind, divert your selves by reading *History*, *Poetry*, or somewhat else that may delight and yet without profit you. Or, if of that standing that you may be admitted to publick *Libraries*,

to thither, if it be for no other end but
 to acquaint your selves with Authors that
 write of such Subjects which the course of
 your Studies make it fit for you to know :
 Tho withal you may happen on some Book,
 that may be of more advantage to you
 than what you was reading in your own
 study, and find that time most benefici-
 ally spent. Such times likewise may be
 spent in writing letters, dispatch of your
 own or friends business, copying over
 your own composures, or in *Musical* di-
 versions, if not troublefom to others. One
 occasion of loss of time is from *Visitants*,
 who often rob persons of this which is
 most precious;) to prevent which enter
 into discourse with them about those parts
 of Learning in which they have been most
 conversant ; by which you gratifie them
 and benefit your selves : Or if they be in-
 riors, talk of that about which they are
 studying ; by which as you help them,
 so you clear your own Notions and Con-
 ceptions. Nay further, rightly employ
 the time for your Recreations, that it
 may be as useful to you as is possible, of
 which more under the next.

2. Have withal a special regard to your
Health, without which your life will be
 uncomfortable and your selves less useful.
 To this end be *Temperate*, and withal
 careful to use fit *Recreations*. Such as
 tend

tend to stir the Body, let them be chiefly used about half an hour, or more before Meals, taking care to cool before you go into the Hall. Which time of cooling if spent in *Music*, it will tend to exhilarate the Spirits and help digestion. Spend the time after Dinner in walking abroad (if Weather permit) however *discoursing* with one or more, that carry on the same studies with your selves; by which you may clear each others Notions, and fix what you have read in your memories and hereby make that time become exceedingly advantageous to you. If in *Summer* you then in the Fields observe *Plants*, in *Winter* dissected sometimes a *Eye*, sometimes the *Heart*, sometimes the *Brain*, &c. of some large *Animal*, or some other part as may be most subservient to your own and others Studies; or other things mentioned, Ch. 4. there would be no loss of those hours, which your health, regard to your Head and Eyes, will not permit you to employ in Reading or Writing. Going in Term time to *Disputations* in the School will be a profitable employment of that Time.

As *Riding* sometimes abroad will conduce to your health, so if it be in the *Company* of learned and observing persons by noting any *Rarities* of Nature or

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art, any Monuments of Antiquity, neat
piece of Architecture or the like; this
may improve you.

3. Be constant at the *Publick Prayers* in
the Chappel, not only that by your ear-
rising the Morning may not be lost, but
also that hereby you may procure Gods
blessing on your studies and undertakings,
and advantage your selves both as *Christi-
ans* and *Scholars* by hearing the *Scriptures*
then read, and the *Exercises* there per-
formed. The *Scriptures* will profit you
both from the Divine *matter* and *Authen-
tick History* therein contained, if you di-
ligently observe it, and what you observ-
ed not before, reflect thereon at your re-
turn to your Chamber, and (if difficult)
consult some Annotations or Commenta-
ries about it. As also in reference to the
Language, if you carry the *Hebrew* and
Greek along with you, minding these di-
ligently while you hear them read in your
own language, and search afterwards for
the full import and signification of such
words you were formerly unacquainted
with. This last advantage such may
have who are learning *French*, *Italian* or
other Languages, if they take with them
Bibles in those tongues.

4. Take heed of all *Errors* in your *first*
years in the University, both in your
Exercises and Scholastical performances,

as

as also in your carriage and demeanour in that such slips often wound your Reputation, and thence hinder your preferment, and tend exceedingly to discourage you in your future undertakings.

Sr. *H. Wotton* speaks in his 3d. *Aphorism* *He seldom speeds well in his course, that stumbles at his first setting forth.* And little after, *I have known some who attended with much expectation at their first appearing, have stained the Maidenhead of their Credit with some negligent performance, fall into irrecoverable dislike with others, and hardly escape despair of themselves.* In all your publick performance put forth your whole strength, use the Assistance and Advice of others; and Declamations or such exercises where every word is penned, let some, who have better judgments than your selves, view them, and shew you what is amiss that you may correct it.

5. To this and higher ends, get the acquaintance of some Prudent and Faithful Friend, whom you must request to observe your Demeanor, and to be free in cautioning, reproving and counselling you, as occasion serves. Prize such a one, and let his freedom with you increase your Esteem and Love towards him. Value him much if he be assistant to you in your studies, and improving in his dis-

cour

course with you ; in that you may learn
 more by converse with such than by for-
 mal Lectures: But value him chiefly, if
 his precepts and example tend to influ-
 ence your Minds, and to make you better
 Men. The enjoying the Society of such
 useful friends is one of the great advan-
 tages of the Universities. As Tutors
 should at first suit each of his Pupils, as
 well as he can with a convenient compa-
 nion ; so should they afterwards (with
 their Tutors advice) choose for themselves.
Bishop Wilkins Serm. 8th, having shewn
 the usefulness of *Associations* for particu-
 lar ends, mentions Universities and Col-
 leges in respect to obtaining Learning.
 He adds, 'Tis not easie to express what great
 advantage might be obtained, if Men
 would but study to make the right use of
 mutual converse. We may see daily, e-
 specially by late Experience, how Men of
 common and low breeding, being called out
 to such employments, wherein they have been
 necessitated to put forth themselves in a
 more than ordinary way of conversing toge-
 ther, and debating of business with one a-
 nother ; how strangely their parts are height-
 ened, how judicious and nimble they grow
 at business, how ready at discourse: Where-
 as a Bookish Man, that spends the greatest
 part of his time in reading and study, doth
 not know more: Or if he should, yet is he
 less

less fit for those Actions and Businesses which his Knowledge should be applied. And therefore the Great and Active Men of the World have looked upon knowledge thus acquired as Pedantry, which rendered man unfit for any great employment. Having named the Prejudices, that have from hence been entertained against the Universities, and the unreasonableness of them he adds: Yet it cannot be denied, but that we our selves may give too much occasion to such Prejudices, by not improving all the helps we have to the best purpose. Of the usefulness of Discourse, and the unusefulness of Bookishness without it see the ingenious *Winter Evenings Conference*, p. 50, 51, 52. I'll only add that it will not only be convenient now in all your studies to join therewith converse with others about the thing you read; but also afterwards in whatever course of life you undertake. When we join *Speculation* and *Practice*, Experience and Converse with our reading, this is the way to render us truly accomplished.

6. Be constant at your Tutors Lectures as also those in the Hall. For tho they may sometimes be too superficially performed, yet you may receive great good by them. Among other advantages this is not to be slighted, that you being examined

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mined there will be emboldned thence to answer when you are *Candidates at Elections for College Preferments*, as also for your *Degrees*. But the best way to make such Lectures beneficial, is to recollect what hath been read, immediately upon your return from them; either by your self, or rather with another, who hath together with your self heard them. The same course would render *Sermons* advantageous to a higher end and purpose.

7. Frequent *Declamations* both in the College and Schools, as it is an excellent Exercise, and the good performances of others a Spur to your selves. Often employ your selves therein, and take those remarkable passages you meet with in reading History, as Subjects to Declame upon, acquainting your selves with all the considerable Circumstances of the story, which will afford you fit arguments for your Discourses. But this I have already handled, *Chap. 4th*. In this exercise we should make it our business to alter mens Judgments, to make them favor the cause we defend with solid or at least plausible Reasoning, and to work upon their affections. Consequently those that make it their business to tickle Mens (or rather Boys) Fancies, (tho a small intermixture of somewhat of this kind may have its use) propound wrong ends to themselves in

this Exercise. For in truth a right performance hereof is of special use to Men in the future course of their lives, as it fits them to speak as *Advocates, Preachers, &c.* And hence it is good not merely to *Pen* Exercises of this kind, but also sometimes after a due consideration of what is fit to be spoken on a subject to express your selves *ex tempore*, as a Person of note in *Cambridge* is reported to have made Speeches to a bush in the Fields, that he might acquire a facility of speaking. Was this done to some special Friend at first, to whom you might speak with confidence, and afterwards to more; you might hence be able to speak aptly on any Subject *pro re nata*. And hence be fitted for business of several kinds in the course of your life. I cannot but mention the observation of Bishop *Wilkins*, a Person of great Prudence and Sagacity, (Serm. 8th.) *That ability of a ready, voluble, popular Rhetoric, is, That wherein studious and retired men are commonly defective, and yet it is necessary in all kind of Employment.* He therefore would have it promoted in the Universities; and certainly 'tis best done by such Methods.

8. Take heed of being *Discouraged*, because you find your natural abilities less quick, than those of others you converse with, and are Witnesses to their performances: In that many times such as are of slower Wits and Apprehensions at length prove learned and most useful Men. For these depending not on the Endowments of nature, which others too often rely on, become more assiduous in study and thence the more accomplished. † Besides, such as are naturally slower parted, catching not things so readily as others take pains to clear their notions to themselves, and hereby are oftentimes best fitted clearly and plainly to deliver themselves to the Capacity of the generality of mankind, and so become most eminently useful Men.

9. When there is no Man can hope to be acquainted with all kinds of excellent and useful Learning, in that no man ought to presume of years or abilities for it; it concerns you when you have spent

† *Tarditatem ingenii lectionis diligentia compensant.* Hieronym. Epist.

4 or 5 years in the University to Resolve, if not on a *Calling* (which will be then convenient) yet upon some *particular design* of knowledge that should chiefly be intended by you, and towards the perfecting of which other Learning should be made subservient; and consequently such chiefly should be prosecuted by you, which may most immediately assist you in your main design. In your choice pitch on such Learning which be may serviceable to your selves, and useful to the World.

10. Take heed of the two extreams of over much *Credulity* on one hand, so as to be easily turned by every one you consult or read, and, on the other hand, stubborn *Dogmatizing* and stiff adhering to your own Sentiments, whatever Reason may be propounded to the contrary : Both of these having their manifest Inconvenience and Vanity attending them. Learners indeed must at the first believe their Teachers, and it is almost necessary at the first entrance upon any part of Learning to take things on trust : However, it becomes us afterwards to search into the Reasons of things, and to suspend our full assent till our understandings are satisfied of the grounds why we assent to them. Neither is it always enough, that there seems a good Foundation of Science : In
that

that somewhat that is weak and rotten may be built thereon. For we may observe that when some Wise and Learned Men have by due search found out somewhat worthy of Observation, and such as might be improved to good purposes; others have built idle *superstructures* upon it. As when it was truly observed, that the *Heavenly Bodies* have influence on the *Earth*, not only the *Sun* in its many excellent effects, but also the *Moon* in the flux and reflux of the *Sea*, on *Shel-fishes*, in being sometimes full, sometimes empty, according to the Age of the *Moon*; others have hence affixed manifold other effects to these and other Heavenly Bodies, and supposed that all the various Circumstances and Changes of Mens Lives; and the Alterations in States and Kingdoms, and other things might hence be foretold: And therefore have not only fancied several virtues of the *Planets*, but also a precarious supposition of the 12 *Houses*, neither of which have any Foundation in Nature, and yet are the Foundation of *Judiciary Astrology*. So when others have observed that the state of Mens Bodies might be shrewdly guessed at in many Cases, by inspecting the *Urine*, especially in respect to Diseases which are seated in the Blood, of which the *Urine*

is the Excrement, or in the *Kidneys*,
Ureters or *Bladder*, thro' which it passes:

Some have hence foolishly
Gordonius. conceited, as if all Diseases
might hence be known; and

some more ridiculously have laid down a
fictitious Foundation of their Art, that as
the Body is divided into the *Head*, the *Breast*
and the lower parts; so they imagine (tho'
with what shew of Reason I find not)
that the *upper* part of the Water shews
the Diseases of the *Head*, the middle part
those of the *Breast*, and the *Bottom* there-
of the Distempers of the *Lower Region*
of the Body. Other vanities of the like
nature might be instanced in; as also how
some Men have been too forward in de-
ducing, however, too Dogmatical in im-
posing on others, *Conclusions* drawn from
certain Experiments. These indeed, if proba-
ble, are usefully proposed, that others may
examine what Truth there is in them, but
ought not to be delivered as undoubted
Axioms.

II. Whatever thing you meet with in
your Reading, or receive in your Converse
with others, and yet seems very *considera-*
ble, and possibly of good use, if true;
presently *set it down*, but chiefly *impart*
it, and *discourse* of it with others who
are most likely to inform you in that
thing

thing, that from them you may *know*, or with them *examin* the truth and reality, or at least the probability thereof; so that you may not *reject* it, because it is strange to you, nor yet *believe* it with a too easie Credulity. See *Willis's* Preface to his Book *de Fermentat. & Febril.*

12. When you discourse with another in any part of Learning, and on trial find him not only Ignorant therein, but withal Conceited and Passionate, immediately break off your Discourse; in that you are not likely to instruct him, nor he advantage you: Especially when you will lose both your *Time*, and the *Quiet* and *Tranquility* of your Spirit by arguing with such a one. For it is a folly to be earnest in maintaining a known Truth, when we find we are not able to convince him with whom we dispute, as being invincibly prejudiced, and withal, furious and passionate: Especially if the Victory will be of no advantage either to them that hear us, or to him with whom we argue, but on the contrary tends to embitter his Spirit, and alienate his Affections. Neither will such arguing profit your selves, as it might in other Cases by exercising your own Reasons, and clearing your Notions in enquiry after Truth; in that the fire

of Passion yields much smoke, but no Light.

13. Take care (as much as may be) that all your Knowledge and Reading may serve for Use, to make you wise and good Men, and serviceable in the World. It is too mean an End of acquiring Knowledge meerly to satisfy our selves, and to gratify our own Curiosity, in which likewise we frequently fail: But it is a meaner project with our Collections out of Learned Mens Writings to make a vain Ostentation of our reading to please some, amuse others, and to profit few or none. But when we read Books whereby we improve in Wisdom, or (as one expresses it) feed our Minds, inform our Judgements, instruct and direct our Consciences, rectify our Wills, whereby we become more Honest, Wise and Resolute; this is an excellent end of Learning. But much more, if together with this we endeavour to make that knowledge we have acquired, advantageous to the good of others, by making our selves fit for worthy Employments in Church or State, or employing our Learning for the advancing of some Publick Good; which may be done many ways, too many to be here recited. I'll add, thus to act will be the best means to free Learning from the imputation of

Pedant-

Pedantry, when such become Better, Wiser and more Useful men in the World than others are. Retiredness for many years in a College, is confessed to unfit Persons for business; unless there employed in that excellent work of careful Tuition and Instruction of young Scholars, frequent *Preaching* in or near the Universities, public Reading in some noble Science or Profession, or somewhat else that makes them profitable Members of the Society wherein they live, or prepares them to be useful in some other station in the world. Reading and Practice together is that which renders any truly accomplished. Read such Books as may teach you true Wisdom, such as shew how to form the manners of Youth; as some late Treatises of Education. But especially the Lives of Excellent Men, that are well Written. And here I must mention the Opinion of Dr. *Barrow* (that great Ornament of the University, and of our Church and Nation) when I had the happiness of conversing with him, and deliver'd my thoughts of some Pieces of *Plutarch's Morals*, as the best of any Heathens Writings that I had read. He told me that he valued his *Lives* above them, in that they had a greater tendency to make men Wise and Virtuous, teaching us how to demean our selves by

by the *Examples* of Others- If the Lives of such Noble *Heathens*, being well Written have so great an advantage; what might the Lives of Eminent *Christians* have, who so much out-stripped them, if Written with as great diligence and acuracy? Which consideration might encourage some fit Persons to undertake a Work so profitable to Mankind.

Lastly, Seeing the fear of the Lord is the highest *Wisdom*, and to depart from Evil is *Understanding*; that Religion is the greatest Prudence, as that which interests us in Gods favour, is the means to enjoy so much Happiness as is attainable in this Life, and Eternal Felicity in another World; let this be chiefly minded, as the *One thing necessary*. Now the means to make us thus Wise and Good, is, to store up in our thoughts such Pious *Axioms* which may influence our Souls, and preserve us from sin, as that of Holy *Joseph*, Gen. 39. 9. To endeavour by *Prayer* and other Holy Exercises to reform our Souls, and to procure the assistance of Gods Holy Spirit. † And lastly, fre-

† To keep a strict guard upon our *Senses*, *Passions* and *natural Appetites*, lest sin, and thereby sorrow enter that way.

quently,

quently, or rather daily to reflect on our own Behaviour, or as Mr. *Herbert* expresses it, to *sum up at night what we have done by day*. But for this I refer you to the *Letter of Advice* hereto subjoined.

LETTER

ADVICE

TO

Young Gentlemen.

A

THE best way I have to express the sense of my Obligations to your Family is to commend you to the

(182)

A
LETTER
OF
ADVICE
TO A
Young Gentleman.

S I R,

THE best way I have to express the
Sense of my Obligations to your
Family, is, to endeavour your Welfare, on
whom

' whom all of us, who desire its prosperi-
 ' ty, have our Eyes and Hopes fixed, de-
 ' siring that as you are the Heir thereof,
 ' so you may become an Ornament to it,
 ' and uphold its former Reputation. Now,
 ' Sir, next to my daily Prayers to Almight-
 ' ty God for the obtaining hereof, I know
 ' not how I can any way contribute here-
 ' unto, but by giving you some Advice how
 ' you may improve your youth to the best
 ' advantage, whereby your future Age
 ' may be spent to your own satisfaction
 ' and the good of others, and hereby to
 ' God's Glory. Towards which, tho' I
 ' hope you may find somewhat proper in
 ' the Treatise to which this is affixed; yet
 ' I have taken the Confidence, presuming
 ' that you inherit your Fathers Candor, to
 ' address my self particularly to you. Where-
 ' in, if I seem too bold, be pleased, Sir, not
 ' to impute it to want of respect, but in-
 ' terpret it as proceeding from the great-
 ' ness of that Love and Honour I have
 ' for your self, and my earnest desires of
 ' your Families prosperity.

' First, I entreat you often to consider
 ' what you are, as a *Man*, a *Christian*,
 ' and a *Gentleman*, and do not imagine that
 ' the Privileges of this latter, your E-
 ' state and Honour can cancel the Obli-
 ' gations which lie on you from the two
 ' former,

'former, but that on the contrary they
 'lay new Engagements on you, to become
 'Virtuous and Useful. Do not think (as
 'it may be you may be tempted to do) that
 'you are born only to eat and drink, and
 'enjoy sensual pleasures, and thence will
 'deny your self nothing that may grati-
 'fie your inclinations. This is to become
 'a Slave to your Lusts, and a Compani-
 'on for Brutes. But consider (1.) that
 'you are a Man, you have an *Immortal*
 '*Soul* that must live for ever in eternal
 'Happiness or Misery, according to your
 'demeanor in this World : And that you
 'have a Rational Soul, fitted for the Ser-
 'vice and Contemplation of your Maker,
 'and of his Works ; that its truest plea-
 'sure consists in such noble Employments,
 'and that it is degraded, polluted and e-
 'qualized with Beasts, when pressed to
 '*serve divers Lusts* and *sinful pleasures*.
 And, (2.) as you are a *Christian*, you
 profess your self a Servant of God, and
 a Disciple of Christ ; and that you have
 'in your Baptism vowed Allegiance to
 'your great Sovereign, and profess'd an
 'irreconcilable enmity to the Devil, and the
 'corrupt Lusts of your Flesh, and ought as
 'you will not be false to that solemn Vow
 'you have made, nor lose the recompence
 'of reward which Christ hath prepared
 'for

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'for his faithful Servants) *to walk worthy*
 'of the Vocation wherewith you are called :
 'And that if you act otherwise, all your
 'Wealth and Greatness will not purchase
 'you the favour of Almighty God, nor
 'be able to bribe the great Judge when
 'you shall appear before him to make
 'your great account. Nay, (3.) consi-
 'der that your Estate and Honour are
 'so far from excusing you, that they lay
 'the greatest Obligations on you to serve
 'God, both in point of Gratitude, that
 'you, considering these *mercies of God*,
 'may present your Soul and Body as a li-
 'ving holy Sacrifice, most acceptable to him ;
 'and in point of Duty, that you may
 'faithfully discharge the Stewardship
 'and Trust committed to you. For your
 'Wealth and Reputation, which give you
 'great opportunities of doing good, are
 'so many Talents committed to your Ma-
 'nagement of which your great Lord and
 'Master will one day require an account.
 'Concerning which read Sir *Mat. Hale's*
 '*great Audit. Contempt. Part 1.* You
 'will have greater opportunities of do-
 'ing good than Men of a lower rank en-
 'joy, by encouraging Religion and Vir-
 'tue among your Neighbours. Your So-
 'briety, Justice, Charity and Piety shall
 'highly influence them, and ingage them
 'to

to imitate so excellent a Pattern. When
 such as are Great are eminently Good,
 they become *the light of the World*; their
 light so shines before men, that others
 beholding their good works, from the beau-
 ty and worth they see in them, are am-
 bitious to imitate them, and thereby glo-
 rify our father who is in heaven. For
 when they shall see you Temperate, tho'
 swimming in the midst of great Varie-
 ties; Just and Upright, tho' armed with
 Power to oppress and grind; Chari-
 table and Helpful to your Inferiours,
 not despising them by reason of
 your Estate and Quality, that have
 placed you above them; but, as
 the Heavenly Bodies to the Earth, com-
 municate comfortable Influences, by re-
 lieving, helping, advising and comforting
 them. Lastly, when they shall see you
 Religious and Serious in Gods worship,
 valuing his favor above all the World,
 notwithstanding the scoffs of unreasonable
 (tho' in their own thoughts witty) men,
 who deride whatever is sacred: You
 shall excite and encourage others to be
 good, by the worth and excellency
 of a holy Life, as it appears in your
 actions. Further, you will gain more
 Reputation and Honour among men by
 being good and useful, which are the true

Ac-

Accomplishments of a Gentleman; than
 by all the Splendor of your Parentage;
 and that lustre which descends on you
 from your Progenitors. We ought, in-
 deed, Sir, to honour you as the chief of
 that Family which hath in the same place
 from before *William* the Conquerors time
 all along flourished (excepting the Con-
 querors and his Son's Reign, then pro-
 bably oppress'd, because they asserted their
 just Rights, or would not violate their Con-
 sciences, by submitting to any thing con-
 trary to their Duty :) As also from your
 descent from *G. D.* of *C.* — Besides,
 other great Descents and Alliances not
 here to be named. Yet, Sir, do not de-
 ceive your self, as if these things alone,
 tho' accompanied with an ample Inheri-
 tance, will secure a true esteem of you
 with wise Men; if you are not endued
 with those noble Qualities which render'd
 your Ancestors Conspicuous and Vene-
 rable. That which within this last Cen-
 tury advanced the Esteem of your Fore-
 fathers, was their *Piety*; by which I
 understand not a Zeal for any Party,
 but a Christian Conversation, a strict-
 ness in Religious Duties, a sober tem-
 perate Behaviour, a readiness to do acts
 of Charity and Beneficence, as there was
 occasion, as well as of Justice; a faith-
 ful

'ful discharge of publick Trusts and Offi
 'ces committed to them, and a Consci
 'entious avoiding those sinful practices
 'which either the temptations of a plen
 'tiful Estate, or the Examples of a Cor
 'rupt or Atheistical Age induced others to
 'wallow in. Now, Sir, by your diligen
 'care to imitate whatever of this kind
 'was praise worthy in any of them; you
 'shall not only preserve, but advance the
 'honour of the B.'s. To all which
 'might add, that Virtue is the chief pro
 'moter of Honour, in that even bad Men
 'cannot but *reverence* such as be good, tho
 'they cannot entirely *love* them; and if
 'they accuse them it is not for their Ver
 'tues, but by maliciously suggesting, that
 'they are not in truth Masters of those
 'worthy Qualities which they pretend to
 'To all this I add, that a Holy Up
 'right Conversation is accompanied with
 'the truest *Contentment* and Satisfaction
 'which neither wealth nor the applause
 'of Men will afford you: By which I
 'mean, not only that inward *Joy*, which
 'proceeds from the sense of Gods favour
 'and the hopes of future happiness, to
 'wards which Christians chiefly aspire
 'but also that *pleasure* which results to
 'a Man from the Improvement of his own
 'Soul, from the gradual advances he makes
 'towards

'towards his Primitive Accomplishments
 (tho' to be perfected in another life,)
 'from the knowledge of excellent things
 'which he daily acquires, and from that
 'good he doth to Others, either private
 'Persons or the Community; according to
 'that of the Noble, and withal, Pious
 'Mr. *Herbert* in his *Church Porch* (a Poem
 'containing excellent Directions how a
 'Gentleman should frame his Conver-
 'sation)

*All worldly joys go less
 To the one joy of doing kindnesses.*

'Secondly, Knowledge of worthy and
 'excellent things will still add lustre to
 'your Reputation, afford singular Con-
 'tentment and Satisfaction to your self,
 'ennoble your Soul and enrich your Un-
 'derstanding, and fit you to do good
 'both in a private and publick Capacity:
 'Consequently it will be your interest so
 'to improve the time of your *Youth* in a
 'diligent pursuit of such useful Learning,
 'that you may acquire those great advan-
 'tages of being honoured by (at least)
 'Wise and good Men, becoming beneficial
 'to your Country, and living with satisfacti-
 'on to your self. Let not any difficulty or
 'pains discourage you in your Studies
 'and

and Undertakings : Considering that
 they'll easily be conquered by assiduous
 diligence ; that hereby you will acquire
 an habit of Constancy, which will be of
 great use to you in your time of Acti-
 on ; that the fruits of your labours when
 employed on useful Subjects, will much
 more recompence the toil, than the Gar-
 lands did the *Olympic* or *Isthmian* Vi-
 ctors, or the short Triumphs did the
 Roman Generals after their dear bought
 Conquests ; and lastly, that when you
 have made some entry, the remainder
 will be nothing but delight ; the fair pro-
 spect on the top of the Hill making a-
 mends for the difficulty in the ascent.
 Particularly take heed of spending your
 time in the University in Idleness and
 Vanity, as too many of your Quality
 do ; but be careful to improve those op-
 portunities of Accomplishing your self,
 which you will there enjoy ; among o-
 thers the converse with the Fellows of
 the College, whom your Station will
 make your Associates ; by discourse with
 whom in those parts of Learning you
 prosecute (I mean with such who are
 both Learned and Communicative, as u-
 sually there are many such) you may ren-
 der your Studies more successful. Of
 this see *Chap. the last*. Harken not to
 those

' those worst of Enemies who insinuate,
 ' that there is no need for such as you to
 ' study ; and that this is proper only for
 ' them, who must get a livelihood by their
 ' Learning. These men have mean thoughts
 ' of a noble flight and advance in Lear-
 ' ning, as if its aim was to quarry on so
 ' mean a prey as Riches : Or else because
 ' you are blessed with an ample Estate,
 ' they envy the enriching, your Mind
 ' with excellent knowledge, as too great
 ' an addition to your felicity.

' Now, Sir, that you may persist with
 ' constancy in your enquiries after know-
 ' ledge, and may seek after such as may
 ' be most beneficial ; propound to your
 ' self great and worthy Ends in your Un-
 ' dertakings, which will be as a Pole-
 ' star, by which you may steer, and with
 ' their direction afford you a cheering in-
 ' fluence. Now these must respect your
 ' self, or others, and both terminate in
 ' Gods glory : And all these may be attained
 ' at the same time, and by the same steps ;
 ' because that knowledge which will de-
 ' light and accomplish your own Mind,
 ' may be made beneficial to others, and in
 ' both respects tend to the Honour of
 ' God.

' I. De-

* 1. Design your own Accomplishment
 ' and therewith the truest Pleasure; in
 ' that knowledge is accompanied with the
 ' most refined Pleasure, and the more ex-
 ' cellent things we know are, and our
 ' knowledge the perfecter, the greater will
 ' be our delight and complacency. Now
 ' seeing the objects of knowledge are so
 ' manifold that no Man can hope to attain
 ' an insight into every thing: And in this
 ' variety it fares with Mens Minds as
 ' with their Palates; some relish one thing,
 ' some another: We should chiefly study
 ' those things that we find our selves most
 ' fitted for, and delighted in, if withal
 ' they will be useful to us. Some delight
 ' in deep Speculations, and in the abstru-
 ' sest Knowledge, such as the *Mathematics*,
 ' which withal are made highly subservi-
 ' ent to the good of Mankind. But or-
 ' dinarily Gentlemen are pleased with less
 ' abstruse and toilsom, and more polite
 ' parts of Learning; such which are ac-
 ' quired with less difficulty, more imme-
 ' diately strike the fancy, and render their
 ' Conversation more taking with others.
 ' Such is *Poetry*, in which your worthy
 ' Father took great delight, and left some
 ' not unhappy *Specimens* of his own skill
 ' therein. Those he affected most to read
 ' were *Heroic* and *Drammatic* Poets. And
 ' in-

indeed these (tho' I mean among the latter *Tragedians*) may at the same time teach us while they delight us. But the properest study for a Gentleman is *History*, either that of *Nature*, which considers the works of *Creation*, and therein the Wisdom and Goodness of God, which appear in their Multiplicity, Variety, Beauty, Usefulness and Subservience to each other: In which pleasing Contemplation we find not only matter for our Adoration of the Great Creator, but also several things useful to Mankind: Or else that of *Providence*, delivered in Narrations both *Sacred* and *Civil*, Histories of *Nations*, and the *Lives* of particular Men; in which much of God's Justice and Mercy is seen, and many excellent documents of true Wisdom are easiliest learned. If your *genius* prompt you to this study, first read some *general History*, either that of Sir *Walter Rawleigh* (omitting at first the Controversial discourses in the 2 first Books) or Dr. *Hewel*, or some other; And next to the *Sacred History* contained in the *Holy Scriptures*, read the Affairs of the *Grecians* and *Romans*, that you may best understand their other Writings. And seeing the best of the *Ancient Latins* are *Tully* and those that lived near his Time, get your self well

K

acquaint-

acquainted with the great Transactions
 of that Age, and that immediately pre-
 ceding it, by reading his Life written by
Plutarch; as also those of *Scipio*, *Han-
 nibal*, *Amylius Paulus*, then of *Mari-
 us*, *Sylla*, *Lucullus*, *Sertorius*, *Pompey*,
Caesar, *Crassus*, *Cato Uticen.* *Brutus* and
M. Antonius. The following part of
 the Roman History under the Emperors
 will be found in *Tacitus*, *Dio*, *Suetonius*,
Herodian, the *Augusta Historia Scriptores*,
Ammianus, and others. But it will be
 very needful to observe the great change
 that followed in the declining and ruin
 of that Empire, made by the *Goths*, *Van-
 dals*, *Saxons*, *Franks*, *Huns*, and Others,
 which gave beginnings to those Western
 Kingdoms, which with some alterations
 continue to this day. Among these the
 History of our own Nation chiefly pleads
 for your enquiry into it, and among o-
 ther reasons, that you may know on
 what occasion our Laws were enacted.
 I wish I could here recommend any one
 who had written this well. What *Dan-
 iel* did (tho' too short) is the best of
 those general Collections, I know of
 (and since the Writing of the former
 D. Brady's.)

But

' But in respect to some parts there-
 ' of, *Henry the VIIIth's* life is ex-
 ' cellently written by the Lord *Ver-*
 ' *rulam*. Read also *Henry the VIIIth's* by
 ' the Lord *Herbert*. *Queen Elizabeth's*
 ' by Mr. *Cambden*, the History of the
 ' *Reformation*, by Doctor *Heylin*, and
 ' Doctor *Burnet*; Sir *William Dugdale's*
 ' *Short view*, with some others. Besides
 ' these, Journals of Parliaments, Letters
 ' of Secretaries of State, such Collecti-
 ' ons as that of Mr. *Rushworth*, or any
 ' one else (as Dr. *Nalson's*) that hath or
 ' shall publish what he hath omitted,
 ' will deserve your reading, when Years,
 ' Action and Observation, will ripen your
 ' Judgment, and whet you to a serious
 ' perusal of them.

' Of all Histories those generally are
 ' to be most valued who write the Oc-
 ' currences of their own Time, as *Thu-*
 ' *cydides*, *Xenophon* and *Polybius* among
 ' the *Greeks*, and *Cesar*, who excellent-
 ' ly recorded his own Actions, among the
 ' *Romans*, and *Josephus* of the Destructi-
 ' on of the *Jews*. Such are the later Hi-
 ' storians, *Comines*, *Guicciardine*, *Sleidan*,
 ' *Thuanus*, *Davila*.

But of all Histories, the Lives of
 Eminent Persons will afford you the
 greatest advantage; as the Lord Veru-
 lam rightly observes (*Advancement of*
Learning, l. 2. cap. 7.) Chronicles seem
 to excell for Celebrity and Name, Lives
 for Profit and Examples. Afterwards
 he adds, Lives, if they be well written
 with Diligence and Judgment (for we
 do not speak of Elogies, and such slight
 Commemorations) although they propound
 unto themselves some particular Person, in
 whom Actions, as well common as so-
 lemn, small as great, private as publick,
 have a composition and commixture; yet
 certainly they exhibit more lively and
 faithful Narrations of Matters, and
 which you may more safely and success-
 fully transfer into Example. On this
 reason collect whatever Lives (you can
 hear of) of Worthy Men, that are
 well written. Such as the Life of Pei-
 resk, written by Gassendus, as also that
 of Tycho Brahe.

The Lives of Sir Henry Wotton, Dr.
 Donne, Mr. Hooker, Mr. Herbert, and
 Bishop Sander son, written by Isaac Wal-
 ton. The Earl of Rochester's and Bishop
 Bedells, by Dr. Burnet.

Before

'Before you read History get an in-
 'sight into Geography, especially the
 'knowledge of those Countries which
 'have been the Scenes of such Actions
 'which Histories have transmitted to us:
 'And when you read the History of a-
 'ny particular Country, acquaint your
 'self with the chief Cities, Rivers
 'and Mountains thereof, having the
 'Maps before you. This will render the
 'History more delightful, and best fix it in
 'your Memory.

'2. Another end which I would have
 'you propound to your self, is, to do
 'all the good you can to others. And
 'this, first in a private Capacity to your
 'own Family, Tenants and Neighbours.
 'I omit here to speak of those things
 'which may direct you in preserving and
 'employing your Estate, by which you'll
 'have the greater ability for works of
 'Charity and Beneficence. Being learn-
 'ed in the Law, will enable you to ad-
 'vise your Neighbours and Tenants in
 'their concerns, and hereby to prevent
 'many Inconveniencies and Streights, into
 'which, through ignorance they frequently
 'plunge themselves; and, to preserve Peace
 'among them, by determining their differ-
 'ences without Law-suits, to their own
 'and others quiet. Gentlemen by their

' knowledge, joined with a peaceable tem-
 ' per, and a firm resolution to discour-
 ' tenance needless Contentions, have great
 ' opportunities of being Peace-makers, from
 ' which a blessing redounds to their
 ' Neighbours and themselves. If your ge-
 ' nius inclines you to *Physick*, you may
 ' do great good in advising such who can-
 ' not be at the charge of a Physician;
 ' especially in studying the Nature and
 ' Cure of *Fevers*, and other Acute Dis-
 ' tempers, which most ordinarily befall
 ' laborious People, and can worst admit
 ' of delay. This Art makes that part of
 ' the Naturalists work, which is employ-
 ' ed in Dissection of Bodies, and enquiry
 ' into Plants and Minerals, most va-
 ' lued, because in this respect most use-
 ' ful.

' There's another thing that because 'tis
 ' now managed by rude hands seems less
 ' proper for a Gentleman's thoughts, tho'
 ' indeed few things better deserve his Con-
 ' sideration; whether we consider its An-
 ' tiquity, Dignity, Innocence, the Great-
 ' ness of the Persons that have followed
 ' it, its necessary usefulness to Mankind,
 ' and its utility to a Mans self; and this
 ' is *Agriculture*, or improvement of ground
 ' by Tillage, Pasturage, Gardening, &c.

All

' All which excellencies are so well proved
 ' by Ingenious Mr. Cowley (*Discourse*
 ' 4th.) to belong to it, that I shall only
 ' add here, that if you by Reading, Ob-
 ' servation and Experience attain skill
 ' herein; you shall by this most honest
 ' method not only improve your Estate,
 ' but enrich your Tenants, when by your
 ' Instruction and Example they are di-
 ' rected and encouraged to make the like
 ' Improvements. To this end 'twill be
 ' useful to read the Ancients, viz. *Columella*,
 ' *Varro* and *Festus*, who have
 ' written on this Subject; but chiefly late
 ' Writers, as *Hartlib*, *Blythe*, &c. Be-
 ' sides ingenious discourses of Gardening,
 ' and whatever you can meet with of this
 ' kind written by judicious Persons. Be-
 ' sides, in your Travels in *England* or
 ' elsewhere, take special notice of the chief
 ' pieces of Husbandry in each County,
 ' in respect to their Improvement of bar-
 ' ren grounds, bettering what is out of
 ' heart, draining Bogs, destroying noxi-
 ' ous Weeds, sowing some Grain or Seeds
 ' that are advantageous in themselves, or
 ' at least, to the improving the Land
 ' on which they grew: Also their Gar-
 ' dens and Orchards, the facilitating of
 ' Carriages and Ploughs, and many o-
 ' ther things, which deserve to be taken

‘notice of, tho’ to many they appear
 ‘trivial. *Kent*, and other parts near *Lon-*
 ‘*don*, usually afford the choicest matter
 ‘for your Consideration in these things,
 ‘tho’ in most Countries something will
 ‘occur worth your noting.

‘Here I might have mentioned our
 ‘Mines in *England*, as worth your ob-
 ‘serving, by the further Improvement of
 ‘which our Nation might yet be more
 ‘enriched.

3. ‘Propound to your self a readiness
 ‘to do good in a more publick capacity,
 ‘when called to it. In some cases you
 ‘ought not, in point of duty to your
 ‘Prince and Country to decline acting
 ‘as a Minister of State ; yet never as-
 ‘pire after such Offices, in that a pri-
 ‘vater life hath more quiet, and less en-
 ‘vy and danger accompanying it, and af-
 ‘fords many opportunities of doing good
 ‘to others, the having of which is cer-
 ‘tainly the chiefest reason why wise and
 ‘good Men desire great Employments.
 ‘But, Sir, endeavour to be fitted to
 ‘serve your King and Country in Par-
 ‘liament, and as a Justice of Peace, as your
 ‘Ancestors have done. To these Ends
 ‘such Books which tend to inform you
 ‘what

'what are the Laws and Constitutions
'of this Kingdom, besides Histories and
'Journals before mentioned, call for your
'perusal.

'But in order to your more profitable
'reading books of that nature, if in your
'Youth you studied such Authors that
'consider the nature of *Laws* in gene-
'ral, of the Law of *Nature* and *Nati-*
'*ons*, and somewhat of the *Civil* or
'*Roman* Law, your studies of that kind
'would become more exact and more de-
'lightful.

4. 'Let the Honour of Almighty God
'be your chief End; to which even all
'the foregoing ends should be made sub-
'ordinate. Account Religious Acts as
'the highest and noblest that Mankind is
'capable of, and the Holy Scriptures,
'the repositories of the chiefest Wisdom
'and Learning. After you have acquaint-
'ed your self with the chief principles
'of the Christian Faith, and the main
'Duties of your Christian practice ;
'(1.) Read some of those excellent Apo-
'logies that have been written by the An-
'cient Fathers for the Christian Religi-
'on, or such as were written of late :
'Either *Grotius* of the truth of Christi-

an Religion, or such as have been published in our own Language, as Dr. *Stillingfleet's Origines Sacrae*, &c. That you may not be tempted by the Irreligion of this Age, to doubt of the Existence of God, and Immortality of the Soul, which are the chief foundations of all Religion; or of the truth of the Holy Scriptures, which are the foundation of the Christian Religion. Tho', Sir, let me withal beg of you, that together with your firm perswasion of the Being of God, you would imprint on your Soul a sence of his Sovereignty, Justice, Goodness, Power, Omniscience, and other his Divine Perfections; that hereby you may be possessed with a serious Awe of his Majesty, an intense Love to him, a firm Dependance on him, a diligent care duly and rightly to Adore and Worship him, and in all things to obey his Sacred Will and Pleasure. Dr. *Scot's Christian life*, may be exceeding useful to all the aforesaid Ends.

(2.) Acquaint your self with the grounds of the Reformation of the Church of England, both in our casting off the *Popes Supremacy*, which was a gross Usurpation; and the rejecting of Popish Doctrines and Corruptions, which are Innovations, and have no foundation

' on in Scripture or Antiquity. Observe
 ' likewise on what grounds the Govern-
 ' ment and Doctrine of the Church of
 ' England stands, that you may become
 ' a Patron to it against all its Adversa-
 ' ries, and persist firm to its interest;
 ' whatever opposition it may meet with
 ' either from Romanists or Separatists.
 ' But, Sir, that your Zeal in such Cases
 ' may manifestly appear both to God and
 ' Man to be truly Religious, let your
 ' whole Conversation be framed accor-
 ' ding to the rules of Christianity: And
 ' then it may be safely concluded, that
 ' your Zeal for Religion is not because
 ' 'tis conjoined with your secular inte-
 ' rest, but for the sake of Religion it self,
 ' as that wherein God's Honour, and your
 ' Souls Welfare are concerned. As God
 ' is not mocked, so neither will men be so
 ' far deceived as to think such religious
 ' (whatever zeal they may in some Ca-
 ' ses exert) who live in Whoredom,
 ' Drunkenness, Oppression, and the like
 ' sins, which are inconsistent with Religi-
 ' on, or live in the neglect, or at best an
 ' indifference in the performance of reli-
 ' gious duties.

' Bear

'Bear a true respect for them who la-
 'bour in Word and Doctrine, for their
 'Masters sake, as being God's Embassa-
 'dors; and for your own sake, as those
 'that watch for the good of you Souls,
 'Whoever acts otherwise shews that
 'he hath contemptuous thoughts of
 'God when he despises his Mini-
 'sters, and base undervaluing thoughts
 'of his own Soul, when he values not
 'them whose work it is to seek their e-
 'ternal welfare. Sir, let the contempt
 'you see others cast on us, make you the
 'more zealous in vindicating and assert-
 'ing our Honour, and set others an ex-
 'ample, that thence they may learn to esteem
 'us in love for our works sake, and our
 'Masters sake. And I beseech you, Sir,
 'maintain a worthy Man for your Chap-
 'lain, that the Worship of God may be
 'upheld in your Family, the best means
 'of continuing God's blessing on it: As
 'also that you may have always one at
 'hand, whom from your own knowledge
 'of his worth, you dare present to such
 'Cures which are in your Donation, and
 'besides have at all times a Learned per-
 'son to converse with. Here I cannot
 'but recommend to you one thing as an
 'object of the chiefest Beneficence, as
 'respecting

'respecting God's honour, and of the
 'greatest Charity, as tending to save Mens
 'souls; and that is to augment poor Vi-
 'carages, and where it can be accom-
 'plished, to buy Improvements, and to
 'restore them to Christs Ministers, to
 'whom they originally belonged: And
 'especially to do thus where your E-
 'state lies. For when you encourage a
 'faithful Pastor among your Tenants,
 'your Profit, Honour and inward Con-
 'tentment will thereby be advanced,
 'they thereby becoming better Christi-
 'ans, and hence better Men in every
 'relation.

'You see, Sir, how the series of my
 'Letter hath carried me beyond the pre-
 'sent stage of your life, besides my first
 'purpose. And seeing I have transcend-
 'ed my bounds, permit me to leave some
 'further Advice with you, which, I hope,
 'may be beneficial to you.

'Look on your self as God's Steward,
 'and your Estate intrusted to you to im-
 'ploy for God's Honour, and in his Ser-
 'vice. Now tho' this is done by a care-
 'ful provision for your Family, a boun-
 'tiful, and yet sober House-keeping, and
 'maintaining Hospitality; yet it is chief-
 'ly

ly done by Acts of Charity, supplying
 the indigent, succouring the distressed,
 &c. Among which I cannot reckon that of
 relieving wandering Beggars, but esteem a
 care to prevent such, by setting the poor
 on work in Tillage, Manufactures, and the
 like, among the best Acts of Charity: And,
 next to that, a care to maintain such who
 through Old Age, Falls, or other Providences
 are disabled from working; a relieving
 such who by some Calamity have been
 reduced to misery; a supplying some diligent
 young Persons in managing of a Calling,
 by lending them Money without Interest;
 setting poor Children to School, and that
 chiefly that they may learn the principles
 of Christian Religion, which their Parents
 cannot, or will not teach them. Among
 other things be kind to your Tenants, I
 mean not the idle and prodigal, but such as
 are sober, honest and industrious, especially
 if herewith they are pious. Encourage
 them by assisting them in designs that
 are likely to advantage them, relieving
 them on some accidental loss, forgiving
 them part of their Rent in bad Years.
 Such Beneficence will redound to your
 own gain, even in this World.

That

‘That you may continue in a Capacity for such Acts of Charity, as well as on other Reasons. I intreat you, Sir, to avoid these following things, by which some have ruin’d themselves and their Families, as well as have been disabled from performing Acts of Munificence.

1. Avoid profuse Expences, a madness which some of our Gentry have fallen into, especially in *London*, from Gaming, Drinking, Whoring, and the like dissolute courses; by which their dearest Relations have become miserable, and themselves reduced to such Exigencies, as to fly beyond Sea, sculk in corners, or die in Prisons.

2. Avoid Negligence in the Management of your own Estate. Leave not this wholly to Servants, because this frequently proves detrimental to their Profit, their Credit, or both: It being rare to find an Estate employed advantageously and honourably, where the Master doth not order, inspect and superintend. *Philip de Comines* (l. 1. c. 10.) Complains of young Noblemen being brought up in wantonness and dissoluteness. They have Governours that dispose of all their Affairs, but themselves do nothing. Some there

' there are of small Incomes that glory in
 ' saying, Speak to my Servants, thinking
 ' thereby to imitate great Princes. But I
 ' have often seen their Servants so make
 ' their profit of them, that their folly hath
 ' thereby appeared to the whole World.
 ' And if any of them happen at the length to
 ' look about him, and attend to his own busi-
 ' ness, it is so late that it serveth almost
 ' to no purpose. Make it therefore your
 ' business to understand your Estate, to
 ' observe your Incomes and Expences, and
 ' think it not below you to prevent be-
 ' ing cheated, and then laughed at for
 ' your folly. It will be Prudence week-
 ' ly to set apart a few hours to take ac-
 ' count of the expences of your Family,
 ' and to observe what is disbursed to
 ' Workmen and Labourers in your Ser-
 ' vice; and to Audit your whole Estate
 ' once in a year at least, if not every half
 ' year. To fit you for which, as also
 ' when it is of it self a noble study,
 ' learn Arithmetic and Merchants Accounts
 ' betimes. By thus acting you will not
 ' be tempted to oppress others, to supply
 ' your own Extravagancies, and to grind
 ' your Tenants, to pay your debts, which
 ' you have Contracted by such courses,
 ' or your Servants abusing you: But on
 ' the contrary, you'll have ability to help
 ' your

' your nearest Relations, to make provi-
 ' sion for your Posterity, to be bounti-
 ' ful to your faithful Servants, and to
 ' do other Acts of Beneficence and Cha-
 ' rity, as due objects thereof are present-
 ' ed to you.

' Yet I beseech you, Sir, take heed of
 ' an Excessive love to, and too greedy desires
 ' after Wealth. If you prize it on any fur-
 ' ther Reasons than as it affords you pro-
 ' vision of what is convenient in a state
 ' wherein you are in a search of future
 ' Happinels, and as it affords you Argu-
 ' ments to Adore the bountiful Giver of
 ' them, and opportunities of promoting
 ' his glory in Acts of Charity and Ma-
 ' nificence; you are taken in a misera-
 ' ble snare, out of which you will not
 ' easily extricate your self. Every loss and
 ' disappointment (which will frequently
 ' happen in things of so uncertain a Na-
 ' ture) will wound and disturb your mind.
 ' This will put you upon indirect cour-
 ' ses to obtain, or however to prevent the
 ' loss of what you too much love. Nay,
 ' it will hinder you from using Riches to
 ' those ends, for which they are chiefly
 ' desirable, I mean, the imploying them for
 ' your own comfort and convenience, and
 ' the supply of others whose wants call
 ' for

' for your Liberality. Take heed likewise
 ' of preferring your own private benefit
 ' before the publick interest. 'Tis a folly
 ' to think that you shall escape in a gene-
 ' ral Calamity, that your Cabbin shall be
 ' secure when the Ship is wrecked. Be-
 ' sides, the minding of a private interest
 ' when it thwarts that of the Communi-
 ' ty, argues a base mean Spirit, unworthy
 ' of a Gentleman. *Non nobis solum nati*
 ' *sumus, ortusq; nostri partem patria ven-*
 ' *dicat, partem Parentes, partem amici.*
 ' Cicer. de Offic.

' In order to your doing good to your
 ' self and others, imploy your self betimes
 ' in business, that you may not be averse
 ' from it, nor unfit for the managing such
 ' Affairs which one in your Circumstances
 ' must expect to meet with, and by which
 ' you shall continually improve in Wis-
 ' dom and Dexterity; especially by treat-
 ' ing, advising and discoursing with Wise
 ' and Worthy Men. Of this see more in
 ' the foregoing Tract, Chap. the last, Di-
 ' rect. 5. Some Gentlemen have on this
 ' reason procured their Sons to be betimes
 ' in the Commission for the Peace, and to
 ' be elected to serve in Parliament, as
 ' these afford great opportunities to inure
 ' them to business, and to improve them.
 ' Give

' Give me leave here to transcribe a pas-
 ' sage out of Dr. Scot's Christianlife, c. 4.
 ' p. 280. How plentiful soever our outward
 ' condition may be, it will by no means war-
 ' rant us either to live idly, or to make our
 ' Recreations our continual Employments;
 ' but the more leisure we have from secular
 ' business, the greater portions of our time
 ' we ought to consecrate to Religion. But
 ' then our natures being so depraved as
 ' that they cannot dwell long on the severe
 ' Exercises of our Religion, and yet so active
 ' as that if in the Intervals of our Religi-
 ' on they be not innocently imployed, they
 ' will run into mischief; 'tis in our own
 ' defence necessary, how prosperous soever
 ' our condition may be, that we should find
 ' out some honest business or other to keep
 ' our Activity regularly exercised. And
 ' this will be no hard matter for us to do,
 ' considering how many generous, liberal and
 ' ingenuous Employments there are fit for
 ' Persons of the highest Rank and Condi-
 ' tion. They may dedicate such Portions of
 ' their time to the useful studies of Philo-
 ' sophy or History, or of the Laws and Cu-
 ' stoms of their own Country; and such to
 ' the Inspection of their own Estates, or
 ' to over-look and govern their Families,
 ' and such to examine the complaints of
 ' their Tenants, or the necessities of their
 ' Neigh-

' Neighbours, or to reconcile Differences,
 ' or to conciliate Love and good Neighbour-
 ' hood among those that are near or under
 ' them: In these and such like Employments
 ' they may innocently exercise their active
 ' minds, and thereby not only divert them-
 ' selves from sinful courses, but also render
 ' themselves useful to the World. What
 ' follows will deserve your reading. Ac-
 ' custom your self therefore to business
 ' betimes lest you contract an averseness to
 ' it in the time of Manhood and Action.

Further, Sir, I beseech you that you
 ' would not be influenced by the Exam-
 ' ples or Solicitations of them you converse
 ' with, to comply with their vicious pra-
 ' ctices. If Persons of great Birth are in-
 ' temperate, let not this make you to e-
 ' steem Drunkenness less unbecoming, a
 ' Christian or a Gentleman, less reproach-
 ' ful, less unmanly, or less to be abhor-
 ' red from its unseemly Concomitants,
 ' and frequently dreadful Consequents :
 ' Or if such be common Swearers, Deri-
 ' ders of whatever is Sacred, or other-
 ' wise Profane, let not their Irreligion
 ' or Impiety lessen your Reverence to-
 ' wards the Majesty of God, or his re-
 ' vealed Will; but let their Profaneness
 ' and Neglects excite in you a Zeal to
 ' promote

' promote God's Honour, and a care to
 ' uphold Religion by your Exemplary di-
 ' ligence in God's Service. If any entice
 ' you to sin, think it no more rudeness
 ' to avoid their Company than to run
 ' from Persons infected with the Plague,
 ' or from Thieves or Cut-throats.

' Do not any thing that is base, unwor-
 ' thy and sinful, tho' in Compliance with
 ' a Court Party to advance your self;
 ' nor act any thing against the King
 ' and known Laws, or that tends to pro-
 ' mote any Faction, to gratifie a giddy
 ' multitude. Shew your self kind and lo-
 ' ving to all good and peaceable Christi-
 ' ans, tho' they may differ in Opinion from
 ' you: But (as Solomon speaks, Prov. 24.
 ' 21.) *Meddle not with them that are ge-
 ' ven to change.* Never encourage or coun-
 ' tenance any that foment Factions either
 ' in Church or State.

' Do not commit any sin either to pre-
 ' vent an impendent Evil, or to acquire
 ' some desirable advantage; in that God
 ' oftentimes in his Wise Providence makes
 ' sinful Actions thus designed to produce
 ' contrary Effects, so as to bring the E-
 ' vil you feared, and would have averted,
 ' and to disappoint the good you hoped
 ' for

'for and sought after. I shall not need
 'to mind you of what befel *David*, or
 'other Instances recorded in the Holy
 'Scriptures, when other Histories supply
 'us with examples. When *Fabius Ma-*
 '*ximus* (as *Plutarch* tells us in his Life)
 'had taken *Tarentum* by the Treachery
 'of a *Brutian*, he endeavoured to kill all
 'the *Brutians* within the City, as well
 'as that particular Person to whom he
 'was obliged for this Acquest, that he might
 'not be rob'd of the glory of the Action,
 'but that it might be thought the only effect
 'of his Valour and Conduct. Now this
 'Cruelty, Ingratitude and Falshood being
 'discovered (and such seldom lie hid) is the
 'greatest stain to his Reputation of any
 'thing that is recorded of him, and not
 'only robs him of his honour in the re-
 'covery of *Tarentum*, but also gives just
 'occasion to suspect that his other Acti-
 'ons were not guided by such generous
 'principles as might otherwise have been
 'imagined.

'In order to improve in Virtue and
 'Wisdom, each night seriously reflect up-
 'on what you have done, and what fa-
 'vours you have received from God the
 'day past. Whatever you have observed
 'that hath been sinful, confess it to God
 'with

with sorrow, beg pardon for it, and
 resolve against it: Whatever you find
 that hath been imprudent, for the fu-
 ture cautiously avoid it. What hath
 been well done render thanks to God
 for his blessing, strengthening and direct-
 ing you therein; as also for other fa-
 vours vouchsafed to you. Concerning
 which see the Countess of *W's* Letter
 to the Lord *B.* which then came to my
 hands while I was writing this, and pre-
 vents my giving you any further advice:
 For as there you will find excellent di-
 rections for a Holy Life, fitted for Per-
 sons of your Rank and Circumstances;
 so I cannot but think that they must
 needs for the sake of that Pious Lady
 (whose memory cannot but on many rea-
 sons be endeared to you) challenge a
 greater regard from you, than what-
 ever can fall from my Pen. I will there-
 fore only add my Prayers to the foun-
 tain of all mercies, that he would be
 pleased betimes to season your mind with
 pious holy Principles, and bless your
 studies and others endeavours for your ac-
 complishment in useful Learning and Vir-
 tue, that you may become an ornament
 to your Family, a blessing to your
 Country, an instrument for God's Glo-
 ry

ry, and that you may enjoy the Con-
fort of your well spent life, both her-
and hereafter: This is the hearty and
earnest request of,

Sir,

Your, &c.

MUSEVM
BRITAN-
NICVM

F I N I S